The Bombay Gazette.

No. 6,877.—New Series. BOMBAY:—THURSDAY, MARCH 26, 1868. Annual Subscription in advance...Rupees Fifty Two

THE BOMBAY GAZETTE.

TERMS OF SUBSCRIPTION.

For year in advance, delivered in Town .....Rs.	52	0
including postage..... „	72	0
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LONG ADVERTISEMENTS.

First insertion ..... 7 As. per line.
Second Ditto ..... 4 „ „
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In the Native languages, double the above.
Domestic Occurrences, Each—Rupee 1.

SHIPPING.

STEAM COMMUNICATION WITH THE PERSIAN GULF VIA KURRACHEE.

(Interchanging Cargo and passengers at Bussorah. to and from Bagdad, with the Euphrates and Tigris Steam Navigation Company.)

THE BRITISH INDIA STEAM NAVIGATION COMPANY (LIMITED) under mail contract with Government, will after 6th April next despatch a Steamer every 14 days to the Persian Gulf, touching at Kurrachee, Gwadur, Muscut, Bunder Abbas, Linga, Bushire, Fao and Bussorah.

The Steam-ship "COMORIN," 560 tons, 100 H. P., Commander R. Taylor, will be despatched to the Persian Gulf on Monday the 6th April at noon.

N.B.—No Cargo will be received on the day of sailing.

W. NICOL & Co., Agents.

STEAM COMMUNICATION WITH KURRACHEE.

THE BRITISH INDIA STEAM NAVIGATION COMPANY (LIMITED), under mail contract with Government, and in connection with the weekly service from England despatch a Steamer to Kurrachee every Monday at noon.

The Steam-ship "KURRACHEE," 660 tons, 120 H. P., Commander A. Cottes, will be despatched to Kurrachee on Monday the 7th March at noon.

N. B—No Cargo will be received on the day of sailing.

W. NICOL & Co., Agents.

STEAM COMMUNICATION WITH THE MALABAR COAST, CEYLON, MADRAS, AND CALCUTTA.

THE BRITISH INDIA STEAM NAVIGATION COMPANY (LIMITED), under contract with Government, despatch steamers as above with mails, passengers, and cargo on the following dates:—

Leave Bombay		Leave Calcutta	
„ Garwar	16	„ Bimlipatam	16
„ Mangalore	17	„ Vizagapatam	18
„ Cannanore	18	„ Coconada	19
„ Calicut	23	„ Madras	23
„ Cochin	19	„ Pondicherry	—
„ Tuticorin	20	„ Negapatam	24
„ Colombo	20	„ Galle	—
„ Galle	—	„ Colombo	27
„ Negapatam	24	„ Tuticorin	28
„ Pondicherry	—	„ Cochin	29
„ Madras	27	„ Calicut	30
„ Cocanada	29	„ Cannanore	1
„ Vizagapatam	30	„ Mangalore	1
„ Bimlipatam	31	„ Garwar	3
Arrive Calcutta	3	Arrive Bombay	4

The Steam Ship "BURMAH," 1,925 Tons, 200 H. P., Commander W. H. Parker, will sail for the above ports on WEDNESDAY, the 15th April, at noon, calling at Vingorla on the voyage if inducement offers.

The steamers leaving Calcutta and Bombay on the 16th of the month, call at Tuticorin and Colombo.

This route is the most expeditious and economical for passengers for the Neilgherrie district, Bangalore, and Madras, who can land at Calicut for Beypore, and proceed from thence by land.

Passengers for Calcutta can take the same route, picking up the steamer at Madras.

Passengers for Rangoon, Akyab or Moulmein can proceed by the steamers of the 15th and change to the Rangoon mail steamer which leaves Madras on the 3rd.

N. B.—Until further notice there will be no steamers leaving Bombay and Calcutta on the 1st of each month for the Coast and intermediate ports.

W. NICOL & Co., Agents.

Bombay, 17th March 1868.

FOR LIVERPOOL.

"HYDRABAD" to sail about 6th April.

THE above A 1 Ship has splendid accommodation for First Class Passengers, and will be despatched as above.

For further particulars apply to the Captain on board, or to CAMPBELL, MITCHELL & Co., Agents.

Bombay, 14th March 1868.

FOR SALE, the Steam-tug "STURDY," 45 H. P., 52 tons Register, built in 1863 by HART & SINNOTT, Liverpool. Apply to

HEMINGTON & Co., Secretaries and Treasurers,
19th March 1868. Colaba Company (Limited).

SAILING BOAT FOR SALE.—An American centre-board SAILING BOAT, copper-fastened and well-found in every requisite, can be bought at a reasonable price. She is an excellent Sea-boat, requires only one man to manage her, and is lying off the Apollo Pier. Apply to "H. and H.," care of *Bombay Gazette*.

NOTICE.—Consignees of Cargo, per Ship "CITY OF BRUSSELS," arrived from Glasgow, are requested to despatch Boats at once to take delivery, otherwise the same will be landed by the Captain at the risk and expense of the concerned.

W. NICOL & Co.,
Agents of Ship *City of Brussels*.

Bombay, 23rd March 1868.

NOTICE.—Consignees of Cargo, per Ship "ROYAL ALEXANDRA," Capt. Whiting, from Liverpool, are requested to send off Boats for their respective Goods without delay, failing which all Packages and Goods so soon as ready will be landed by the Captain at the risk and expense of the concerned.

Captain Whiting will not be responsible for the condition of any Package after it leaves the Ship's deck.

J. A. SHEPHERD, Agent.

Bombay 24th March 1868.

THE Ship "COMBERMERE," from Calcutta via Moulmein (where she put in as a Port of distress to repair and refit), having arrived, Consignees are requested to call at the Office of MR. T. LIDBETTER, Average Stater, Nesbit Lane, to produce their Bills of Lading, sign the Average Bond, and pay a Deposit on their respective Consignments of Goods and the Freight thereon, when a Delivery Order will be given to them.

HAJEE TAR SALLAY MAHOMED,
Owner of the Ship *Combermere*.

PICTURE FRAME MOULDINGS.—The Best and Cheapest House in the trade. 1¼-inch double OG Maple 18s. per dozen, 12 feet lengths; 2-inch ditto 24s. 2½-inch ditto 30s. Rosewood and Walnut same price.

GOOD MOULDINGS AND WELL POLISHED. Gilt insides ¾-inch 3s. 6d per dozen, 6 feet; 1-inch ditto 5s. 1¼-inch ditto 8s.

GILT FRAME MOULDINGS, 1-inch 10s. per dozen; ¾-inch ditto 15s.; 1¼-inch ditto 20s., 6 feet. Large assortment of Chromo-Lithographs, 24 different subjects, 29 by 22, 7s. 6d. each.

Engravings of every description kept in stock; also some cheap Prints, 30 by 24, 9s per dozen: Kings 2s per gross.

GEORGE REES, 57 ; Drury Lane, London. Estab 1800

RIMMEL'S IHLANGIHLANG, or the Flower of Flowers, Jockey Club, Wood Violet, Tea Flowers, Coffee Flowers, and other delicious perfumes.

RIMMEL'S TOILET VINEGAR, superior to any Eau de Cologne for all Toilet and Sanitory purposes.

RIMMEL'S LAVENDER WATER of unequalled quality.

RIMMEL'S GLYCERINE, WINDSOR, HONEY, and other Toilet Soaps highly beneficial to the skin.

RIMMEL'S EXTRACT OF LIME JUICE AND GLYCERINE, the best preparation for the Hair.

RIMMEL'S ROSE WATER CRACKERS, SCENT WATCHES, and other amusing devices for Balls and Parties.

RIMMEL'S DINNER-TABLE FOUNTAIN, to replace the Rose Water Salver. Price, Silver-plated £1 10s.

Sold by all Perfumery Dealers in the world.

RIMMEL, Perfumer to H.R.H. the Princess of Wales, 96, Strand; 24, Cornhill; 128, Regent Street, London; and 17, Boulevard des Italiens, Paris.

TRAVELLING CLOCKS.—A very complete assortment of the above just received.

FAVRE LEUBA & Co.,

JET ORNAMENTS.—A well selected and varied collection of Jet and Tortoise Shell Ornaments just unpacked.

FAVRE, LEUBA & Co.,

STEREOSCOPICAL VIEWS.—Views of the Paris Exhibition, black, coloured and transparent. Marines, changing and animated groups. Views for Albums.

FAVRE, LEUBA & Co.,

JEWELLERY.—A new and beautiful assortment of English, French and German Jewellery.

FAVRE, LEUBA & Co.

WATCHES.—Gold and Silver Watches for Ladies' and Gentlemen, simple and complicated, warranted and expressly adapted for the Indian climate.

FAVRE, LEUBA & Co.

MUSICAL BOXES of all descriptions, playing English, Irish and Scotch Tunes.

FAVRE LEUBA & Co.

MESSRS. FAVRE, LEUBA & Co., beg to notify that they have received their fresh Stock of Jewellery, Watches and Clocks. Also a great variety of fancy and useful articles from France and Germany suitable for presents, &c. &c.,

WATCHES, CLOCKS, JEWELLERY and MUSICAL BOXES carefully repaired.

FAVRE LEUBA & Co.

BOMBAY AND LAUSANNE SWITZERLAND.

WATCHMAKERS, JEWELLERS, ENGRAVERS AND OPTICIANS.

Prize Medals obtained at the International Exhibition of London, Paris, New-York, Berne (Switzerland) and Oporto (Fugal.)

REMINGTON'S BUILDING, ELPHINSTONE CIRCLE

SHIPPING.

OVERLAND FREIGHT ROUTE.

STEAM TO ADEN, SUEZ AND LIVERPOOL.

THE Bombay and Bengal Steam Ship Company (Limited) will despatch steamers to Suez about the 5th and 20th of each month calling at Aden. Returning steamers will leave Suez about the 1st and 15th of every month. Through Bills of Lading to Liverpool (by steamer from Alexandria) will be granted by the undersigned, and from Liverpool to Bombay by the Company's Agent in England.

RATES OF FARES TO SUEZ.

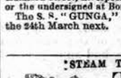
First Class.....£45 } Exclusive of Wines.
Second Class.....£25 }

For Freight or Passage apply to Messrs. Tod, Kennard & Co., 11, Rumford Street, Liverpool; Messrs. Tod, Rathbone & Co., Alexandria; or the undersigned at Bombay.

The S. S. "GUNGA," 1,300 Tons, will be despatched about the 24th March next.

STEARNS, HOBART & Co.,
Treasurers and Managers

STEAM TO TRIESTE AND VENICE.



THE Bombay and Bengal Steam Ship Company (Limited) under arrangements entered into with the Austrian Lloyd's Steam Navigation Company, book cargo through to both the above ports, and passengers to Trieste only.

For Passengers.

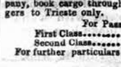
First Class.....£64 10 0 } Including Railway
Second Class.....£37 5 0 } Transit thro' Egypt.

For further particulars and rates of freight apply to

STEARNS, HOBART & Co.,
Treasurers and Managers.

Bombay, 12th July 1865.

STEAM TO MARSEILLES.



THE BOMBAY AND BENGAL STEAM SHIP COMPANY (LIMITED).—Under arrangements entered into with the Compagnie Marseillaise de Navigation a Vapeur, are prepared to undertake the carriage of passengers and cargo between Bombay and Marseilles.

For Freight and Passage apply to Messrs. FRAISSINET PERE et Fils Marseilles or to the undersigned at Bombay.

STEARNS, HOBART & Co.,
Treasurers and Managers.

23rd May 1867.

OVERLAND PASSENGERS.

GENTLEMEN proceeding Home should procure their requirements at BADHAM'S, the Goods will be found suited to the climate and of the most modern style.

REQUIREMENTS FOR THE VOYAGE.

½	Dozen Silk and Wool Shirts.	1	Scarf Ring.
2	„ Linen Collars.	1	Walking Stick.
½	„ Under-Vests.	1	Umbrella.
1	„ Fine White Cotton Socks.	1	Binocular Glass.
1	„ Fine Colored do.	1	Rug with Strap.
1	„ White Cambric Handkerchiefs.	1	Dressing Bag.
1	„ Colored do. do.	1	Hand Portmanteau.
1	(one) Overland Suit.	2	Overland Trunks.
2	(two) Sleeping Suits.	1	Clothes Bag.
2	(two) Pairs Kid Gloves.	1	Opera Hat.
6	(six) Scarfs and Ties.	1	Travelling Hat.
	Apollo House.	1	Courier Bag.
	BADHAM & Co.	1	Easy Chair.

CORRESPONDING FIRM:

BADHAM BROTHERS.

KID GLOVES, "JUST LANDED."

LADIES' Best French Kid Gloves with two buttons in Straw and Grey.

LADIES' Best French White Kid Gloves with black backs.

LADIES' White Kid Gloves. "Make Jouvins."

GENTLEMEN'S Gloves in White, Straw, Grey, Light, and Dark Drabs.

&c., &c., &c.

Apollo House. BADHAM & Co.

NOTICES.

MESSRS. PESTONJEE SORABJEE AND Co., Merchants and General Dealers, Sudder Bazaar, Mulkuttoo, Abyssinia.

ROYAL HOTEL, FORT.—CLARENDON FAMILY HOTEL, BYCULLA.—The Proprietors of the above old establishments have much pleasure in stating that they have recently made extensive alterations and prepared to accommodate families at all times at moderate charges. Carriages to be had at landing pass ing.

A LAING & SON,

MACHINIST, AND GENERAL MECHANIC AND GUN AND PISTOL MAKER,

FROM EDINBURGH.

Cursetjee Sooklajee Street, Byculla.

PORT CANNING LAND INVESTMENT RECLAMATION, AND DOCK COMPANY (LIMITED.)—It is hereby notified, by order of the Calcutta Board of Directors that the registration of transfer of SHARES in the Company, standing in the names of F. SCHILLER & Co., M. STRATHERS, H. REINHOLD, A. INGUISERE, J. M. HALL and J. BORRADAILE will be stopped until the first Call of Rupees one thousand per share be paid upon five hundred shares numbered 2796 to 3295.

RITCHIE, STEUART & Co.,
Secretaries and Treasurers.

Elphinstone Circle, Bombay, 3rd January, 1868.

ON VIEW AND SALE.—Now Received—Spencer's Patent MAGNETIC PURIFYING FILTER.

This invention, by the discoverer of Electro-metallurgy, is the only one known to science which really *purifies* water. Other modes of filtration do not purify, but merely strain water mechanically. "With the Magnetic Filter, miasmetic, or unwholesome water is impossible." In awarding the Medal for this Invention, the Jurors of the International Exhibition, terminate their report on it to Her Majesty's Commissioners as follows:—

"The Filter, as exhibited by Mr Spencer, is certainly a very powerful agent of purification, and, it may be added also, is the only discovery made in this century of a new substance of really great importance for the Filtration of Water; it is also one of the most important discoveries tending to elucidate the principles of Filtration or Purification, as distinct from mere straining." (Report, page 3.)

Singular as it may appear, this new purifying material never requires renewal, but constantly yields bright colourless water, free from organic or gaseous impurity:—

The following sizes are available:

No. 1	...	...	...	...	...	Rs. 20
No. 2	...	...	...	...	...	„ 28
No. 3	...	...	...	...	...	„ 38

This Filter especially recommends itself to Native Families with whom Water is the exclusive drink.

Rampart Row. THACKER, VINING & Co.

BENSON'S WATCHES,

CLOCKS, JEWELLERY, SILVER AND ELECTRO-PLATE.

J. W. BENSON, Watch and Clock Maker by special appointment to H. R. H. the Prince of Wales.

MAKER OF THE GREAT CLOCK OF THE EXHIBITION 1862.

Of the Chronograph by which the Derby is Timed.

And of the GOLD CASKETS presented by the City of London to T. R. H. the Prince of Wales and Duke of Edinburgh.

And Gainer of Prize Medals at London, Dublin, & Paris.

Manufacturer of numerous Fine-Art, Racing Cups &c., &c.,

Begs to inform the world that by the aid of improved Steam Machinery he manufactures every description of

CLOCK	AND	WATCH
viz.		viz.
CHURCH,		LEVER,
STABLE,		CHRONOMETER,
HALL,		HORIZONTAL,
DRAWING-ROOM,		KEYLESS,
DINING-ROOM,		CHRONOGRAPH,
LIBRARY, &c.		PRESENTATION, &c.

Watches sent safe by post to all parts of the world.

GOLD CASES.

Open face double cases.	*Hunters.*	*Open face double cases.*	*Hunters.*
10 10 0	13 13 0	4 4 0	5 5 0
15 15 0	18 18 0	6 6 0	7 7 0
20 0 0	23 0 0	10 10 0	11 11 0
30 0 0	35 0 0	17 17 0	20 0 0

SILVER CASES.

BENSON'S LONDON-MADE LEVERS.

10	10	0	13	13	0	4	4	0	5	5	0
15	15	0	18	18	0	6	6	0	7	7	0
20	0	0	23	0	0	10	10	0	11	11	0
30	0	0	35	0	0	17	17	0	20	0	0

BENSON'S CHRONOMETERS.

42	0	0	45	0	0	33	0	0	35	0	0
52	0	0	56	0	0	43	0	0	45	0	0

BENSON'S REPEATERS.

55	0	0	58	0	0	45	0	0	48	0	0
75	0	0	80	0	0	65	0	0	68	0	0

BENSON'S KEYLESS WATCHES.

30	0	0	33	0	0	20	0	0	22	0	0
35	0	0	38	0	0	25	0	0	28	0	0

BENSON'S CRYSTAL GLASS WATCHES.

14	14	0	...	...		5	5	0	...	...	
21	0	0	...	...		8	8	0	...	...	

BENSON'S HORIZONTAL WATCHES.

5	5	0	8	8	0	2	2	0	3	3	0
9	9	0	12	12	0	4	4	0	5	5	0

For further Prices and Descriptions, and extracts from the Press, see

BENSON'S ILLUSTRATED PAMPHLET,

sent post free to all parts of the World.

Watches Exchanged or Repaired. A Liberal Discount to Merchants.

BENSON'S SHOW ROOMS FOR SILVER

And Electro-plate contain every requisite for the Dinner and Tea Table, &c. See illustrated Plate Pamphlet, containing numerous illustrations, descriptions, and prices, sent post free to all parts of the world. Old Silver Plate bought or exchanged.

BENSON'S JEWELLERY DEPARTMENT

Contains every description of Fine Gold Jewellery, including Bracelets, Brooches, Chains, Ear-rings, Lockets, Pins, Rings, Studs, &c., &c., in all patterns. For prices, &c., see photographs, sent post free to all parts of the world. Old Jewellery taken in exchange.

J. W. BENSON,
CITY STEAM WORKS AND SHOW ROOMS,
58 and 60, Ludgate Hill.

WEST-END ESTABLISHMENTS,
25 Old Bond Street, and 99, Westbourne Grove, London,
Established 1749.

NOTICES.

NOTCE.—WILL be opened on MONDAY, 23rd instant, THE TEMPERANCE COFFEE and DINING ROOMS, Bell Lane, Fort.

A Private Room for Ladies.
A Private Entrance, with Female attendance.
Private Board and Residence.
Charges exceedingly moderate to suit the times.
☞ Soups always ready.

IMPERIAL COTTON PRESS COMPANY (LIMITED).—NOTICE is hereby given that a DISCOUNT of TEN PER CENT will be allowed on COTTON or other produce being pressed, from 1st instant, in the above Company's Press, situated at Carnac Bunder.

By order of the Board of Directors,
NURSEY KESSOWJEE & Co.,
Secretaries and Treasurers.

Bombay, 20th March 1868.

TUDOR COMPANY'S ICE HOUSE.—Landed from Ship *Rutland*, from Boston, and for sale by the undersigned:—

2,000 Cases Kerosene Oil.
200 Casks Turpentine.
200 Barrels Rosin.
50 Boxes Clocks.
60 Tubs fresh Butter in Jars, 2½ pounds each.
50,000 Feet Deal boards.

B. F. FIELD, Jr.

LUIS BELL, Tailor, most respectfully informs the Local and Mofussil Public that he can sell the following Articles at the prices shown, which are cheaper than any other Tailoring Establishment in Bombay:—

BROAD CLOTH.

Tail Coat .....Rs.	40	Double Breast Coat...Rs.	23
Frock Coat ..... „	45	Trousers..... „	22
Morning Coat ..... „	35	Waistcoat..... „	10

CASHMERE.

Trouser ..... „	16
Waist-coat ..... „	6
Superfine light black Merino Single Breast Sack Coat..... „	16

No. 2, Meadow Street, opposite the *Bombay Gazette* Office, Fort.

GEORGE NICOLL & Co.,

No. 24, Meadow Street, Bombay,

1, East Street, Poona,

BOOT AND SHOE IMPORTERS, MANUFACTURERS, AND LEATHER MERCHANTS.

HAS the pleasure to announce to their numerous Constituents in Bombay and the Mofussil that they have just landed, ex s. s. *Ganga*, a large and varied assortment of GENTLEMEN'S and CHILDREN'S BOOTS and SHOES.

Also,

Solid Leather Portmanteaus of sizes, Overland Trunks, Coat cases of sizes, Hand and Courier Bags, Leather Cigar Cases, Rug and Baggage Straps, Driving and Hunting Whips, &c. &c.

Further supplies expected per each Mail Steamer.

Bombay, 24th March 1868.

MALVERN COLLEGE.

President and Visitor,
THE LORD BISHOP OF WORCESTER.
Head Master,
The Rev. ARTHUR FABER, M.A.,
Late Fellow and Tutor of New College, Oxford.
Assistant Masters.

Rev. C. M'Dowall, M.A., University College, Oxford.
Rev. F. R. Drew, M.A., Sid. Sus. College, Cambridge.
Rev. W. H. Maddock, M.A., St. John's College, Oxford
Rev. E. Rudd, M.A., St. John's College, Cambridge.
Rev. A. Sewell, B. A., New College, Oxford.
&c., &c., &c.

THIS COLLEGE is conducted on the MODEL of the GREAT PUBLIC SCHOOLS.

THE SONS OF GENTLEMEN are educated at a moderate cost, and THE PUPILS ARE PREPARED for OXFORD or CAMBRIDGE, and for all Military and Civil Service Examinations.

There are SCHOLARSHIPS OF CONSIDERABLE VALUE attached to the College, to be held either in the College or at the Universities.

The Pupils, if not resident in Malvern, are boarded with the ASSISTANT MASTERS, subject to the approval of the Head Master.

Terms for Tuition, £25 per Annum to Proprietors, and £31 per Annum to Non-Proprietors. For Board at Masters' Houses, £60.

Full information on application to Henry Aldrich, Esq., the Secretary, and Prospectuses can be obtained of the Agents of Messrs. SMITH, ELDER & Co., and Messrs. GRINDLAY & Co., in either of the Presidencies.

HER MAJESTY'S THEATRE.

GRANT ROAD.

DAVE CARSON'S MINSTRELS.

ENTIRE CHANGE OF PROGRAMME.

FOURTH GRAND PERFORMANCE.

SATURDAY EVENING, 28th MARCH.

on which occasion will be introduced.

NEW SONGS, SOLOS,

MUSICAL MELANGES,

BALLADS, COMIC SKETCHES, LOCAL HITS, &c., &c.

Amongst which will be enumerated the following New and Original Acts.

DAVE CARSON

In his new Local Song and Dance, entitled,

THE COMPETITION-WALLAH.

THE INTELLIGENT YOUTH,

Who has not grown larger since his last visit, on this occasion will not make his

FAREWELL BOW.

MR. G. SOUTHAM,

In his eccentric character of the

RAW RECRUIT.

A new and Original Burlesque Opera Entitled the

GEM O' DE HOOGHLY,

Not by the Author of

GEMMA DI VERGY.

OBSERVE THE PROGRAMME.

☞AN ENTIRE CHANGE.☜

Part I.

Overture, Zampa (arranged by W. C. Parker),.....Dave Carson's Minstrels.
Opening Chorus, The Coon Hunt,.....Company.
The Birds will come again,.....Mr. S. Herberte.
Pickles. (A legend of Simla),.....Dave Carson.
Beneath the Weeping Willow,..Mr. W. Burton.
Dance Juberee,.....Mr. G. Southam.
Fair Lily of the Vale,.....Mr. S. Herberte.

First part will conclude with the original and descriptive Song, showing the Troubles of a Traveller in India, entitled,

THE DAK GHARRIE,

BY

DAVE CARSON.

AN INTERVAL OF TEN MINUTES.

Part II.

Recitative and Song (Orinthia my beloved)
Mr. S. HERBERTE.

DAVE CARSON

will appear in his

NEW AND ORIGINAL SONG AND DANCE

ENTITLED

THE COMPETITION-WALLAH.

Violin Solo,.....Mr. W. C. PARKER.

TO BE FOLLOWED BY

MR. G. SOUTHAM

AS THE

RAW RECRUIT.

Part Second to conclude with the inimitable Impersonation of the

INTELLIGENT YOUTH,

BY

DAVE CARSON.

AN INTERVAL OF TEN MINUTES.

Part III.

The Entertainment will conclude with a BURLESQUE OPERATIC NONDESCRIPT,

ENTITLED THE

GEM O' DE HOOGHLY.

The Gem,.....	Mr. G. Southam.
The Dad,.....	Dave Carson.
Love No. 1,.....	Mr. S. Herberte.
Love No. 2,.....	Mr. W. Burton.

Books containing a selection of the Songs, including the "Bengalee Baboo" and the "Dak Gharrie," may be had at the Theatre, or of Messrs. SOUNDY and Co.—*Price*: ONE RUPEE.

PRICES OF ADMISSION.

Dress Circle.....	Rs.	6
Stalls.....	„	4
Upper Circle.....	„	3
Pit.....	„	1

Tickets may be obtained at the Theatre, or of Messrs. SOUNDY and Co., where also Seats may be secured.

Doors open at 8.
Trouble begins at 8-45 P. M.
at which hour
THE HOUSE MUST BE FULL.

Carriages, Gharries, Buggies, Phætons, Dog Carts, Barouches, Broughams, Shigrams, Ekkas, Palkies, Doolies, Hackeries, and Ambulances, may be ordered at 11, about which time the

AGONY IS BOUND TO TERMINATE.

WANTED.

WANTED, a DRAUGHTSMAN. Apply at the Office of the Chief Resident Engineer, B. B. and C. I. Railway.

WANTED, an ENGINEER, to proceed to Carwar to remove a Cotton Press. Apply personally to Messrs. W. NICOL & Co.

Bombay, 18th March 1868.

MANILLA ROPE.—WANTED, 7, 8 and 9 inch MANILLA ROPE. Apply to the STOREKEEPER, B. B. and C. I. RAILWAY, Boree Bunder.

Bombay, 24th March 1868.

WANTED, a BOOK-KEEPER, to write up and keep the Accounts of an Estate under Trust. Salary Rs. 150 per month. None but first-rate Accountants need apply. Address with references to "H. W.," *Bombay Gazette*.

NOTICE.—Required for Service at Zoola, Abyssinia, Twelve Native ENGINEERS of 3rd Class.

Applications, forwarding Copies of Testimonials to be addressed to the Superintendent of Marine.

By order of the Superintendent of Marine.

GEO. INGLE, Secretary.

Superintendent's Office, Bombay, 20th February, 1868.

HOUSES, &c., TO LET.

TO BE LET, from 15th April, KATEVILLE, 117 Malabar Hill. Apply to

1 Forbes Street. FINLAY, CLARK & Co.

MATHERAN.—TO LET, for the season, a commodious and well furnished BUNGALOW, called "SPRING WOOD." For Rent and particulars apply at Messrs. JEHANGEER FRAMJEE & Co., Sassoon's Building.

TO BE LET, a BUNGALOW, in a cool and healthy part, between Naigaum and Matoonga, 10 minutes' walk from the Dadur Railway Station, lately occupied by J. H. Smith, P. & O. Co., with good Compound, Water Pipes and Stable, and every suitable convenience for Europeans. Satisfactory references have been given by the old tenants of the place. Rent Rs. 50. Apply on the spot, or to MUNCHERJEE RUSTOMJEE, Glass Merchant, Gunbow Street, Fort.

NOTICES.

MR. JOHN THOMSON is authorised to SIGN our FIRM at Kurrachee (Finlay & Co.) per PROCURATION from THIS DATE.

FINLAY, SCOTT & Co.

Bombay, 12th March 1868.

IMPORTANT TO EVERY HOUSEHOLDER IN BOMBAY.—Samples of MOULE'S EARTH CLOSETS have been landed, and Gentlemen are invited to call at our Offices, in Dean-Lane, any week day between 4 and 5 P. M. to inspect them. No Bungalow can be properly furnished without an Earth Closet. Orders will be registered for them by

CUTLER, PALMER & Co.

COMMERCIAL BANK CORPORATION OF INDIA AND THE EAST (IN LIQUIDATION).—NOTICE is hereby given that a Call of £10 or Rs. 100 per Share has been made by the Court of Chancery on all the Shares of this Corporation, and all Contributories resident in India are required to pay the same on or before the first day of March next, into the Oriental Bank Corporation at Bombay; the Agent of which Bank has been authorized to grant receipts for the same.

Legal proceedings will at once be instituted against all Contributories who shall make default in such payment on the date named.

G. F. RIMINGTON,
Attorney for the Official Liquidator.

Bombay, 21st February 1868.

LINDLEY & WARREN,

PHOTOGRAPHERS & JEWELLERS,

22, APOLLO STREET,

PHOTOGRAPHS in all the newest styles taken daily at the Studio in Apollo Street from 10 A. M. to 4 P. M., and earlier by appointment.

Ladies and Gentlemen attended at their own Bungalows for Groups, Views, &c., without any extra charge.

Lockets, Brooches, Bracelets, Earrings, Charms, Ladies' and Gentlemen's Albertas and other Guard Chains, of first class quality, and make, also Carte de Visite and other Albums for 2 and 4 Cartes de Visite on a page. A large collection of views, groups, and characters C. D. V. are always open for inspection.

Ladies and Gentlemen purchasing any articles of Jewellery from L. & W. that will carry a Photo., will have the same taken and inserted free of charge.

DICKENS' WORKS—THE "CHARLES DICKENS" EDITION—Subscribers' names are still being registered for this edition at the rate of Rs. 2-4 per volume. Nine volumes are already issued, and nine others, at intervals of a month, will complete the Edition.

Rampart Row. THACKER, VINING & Co.

THACKERAY'S WORKS—NEW ILLUSTRATED LIBRARY EDITION, to be completed in about 30 monthly volumes. Four volumes of this edition are now ready, and will be supplied at Rs. 5 each to Subscribers for the entire series.

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MAHOGANY TRAY CASE, containing best Electrum instruments by *Elliott*.—Rs. 15, Rs. 50, and Rs. 65.

ROSEWOOD and MAHOGONY TRAY CASES OF INSTRUMENTS by other makers of sizes from Rs. 5 to Rs. 50.

Spare Instruments always available.

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LEECH'S PICTURES OF LIFE AND CHARACTER from Ye Collection of Mr. Punch, 4 volumes bound in two, half morocco gilt... Rs. 45 0
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CHEMISTS, DRUGGISTS, &c.,

22, APOLLO STREET.

(*Opposite the Secretariate.*)

MR. G. D. THOMSON (for the last four years Manager of the Byculla Establishment of Messrs. ROGERS & Co.,) begs to inform his friends, and the Public of Bombay and the Mofussil, that he has opened an establishment as above, and trusts by personal care and attention to business, moderation in charges, and the superior quality of all articles supplied to merit a share of Public Patronage. Physicians and Surgeons prescriptions entrusted to our care will be dispensed under our immediate superintendence with the best, and purest of Medicines.

Drugs, Chemicals, Genuine Patent Medicines.
Select preparations of all sorts.
Medicine Chests, Dietetic preparations of all kinds for Children and Invalids regularly received Overland to ensure their freshness.
Perfumery, Soaps and Cosmetiques from the best French and English Manufacturers.
Orders from Outstations carefully attended to and forwarded with despatch. As Messrs. T. & Co. live on the premises they will personally attend to all Medicines urgently required during the night.

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REGISTERED UNDER ACT X. OF 1866, WITH LIMITED LIABILITY.

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COMMERCIAL INTELLIGENCE.

THE SHARE MARKET.

BOMBAY, 25TH MARCH.

In consequence of a rumour prevalent in the market this day that Government made an offer of six lacs of rupees for the Apollo Bonded Warehouse Company, the shares advanced from 285 to 375 and close at 355 ; Elphinstones close at 570; New ditto. 85 ; Mazagons 590 ; Port Cannings 340. Market quiet.

BOMBAY BILLAND STOCK LIST.

BANKS.

Nominal Value of sh.	Paid up	Dividend.	Names.	Rates.
Rs.	Rs.	pr sh.		
3,140,000	1,000	1,000	7	Bank of Bengal ..
1,015,000	500	500	....	Bank of Bombay..
1,000,000	500	375	....	Ditto Ditto New..
1,000,000	250	150	....	Bombay Pres. Bank.
2,000,000	200	200	....	Bombay Trading & Banking Association
2,000,000	100	100	....	Brokers Banking Company ...
1,000,000	250	250	nil	Central Bank....
800,000	200	200	5	Chartered Bank of India A. & China.
400,000	100	25	12½	China Bank ... ..
700,000	250	250	....	Chartered Mercantile Bank of India London & China.
1,000,000	250	200	12	Comptoir d'Escompte de Paris.
1,000,000	100	100	....	Oriental Bank Corporation.

FINANCIAL ASSOCIATIONS.

SHIPPING COMPANIES.

1,000,000	10.00	5,200	....	Back Bay Reclamation Co.	565 per share
1,980,000	1,000	1,000	80 p.s.	Elphinstone Land Co....	570 per share.
1,980,000	1,000	400	....	New Do. ...	85 sh
2,000,000	10,000	4,100	....	Frere Land Co. ..	145 per share
100,000	5,000	4,100	....	Mazagon Land and Reclamation Co.	590 per share
....	2,000	1,300	25 p.	Port Canning.. ..	340
2 180,000	3,000	3,000	....	Colaba Land Co...	945

EXCHANGE

On	Terms.	Rates.
London Banks.. ..	6 months'sight	1s. 11 11/16d.
Do. Credits.. ..	6 Do. do. ..	1s. 11 13/16 to 1s. 11 15/16d.
Do. Documents..	6 Do. do. ..	2s. to 2s. 0¼d.
Calcutta....	At sight	990.
Do.	30 days'sight..	991.
Do.	60 Do. do. ..	99.
China..	60 ays'sight ..	219.

GOVERNMENT SCURITIES.

Government Securities	..	6 percent.
Mercantile Bills.. ..	..	8 do.
Four per cent. Co.'s	1855-56	92
.. ..	1842-43	
.. ..	1854-55	
Five per cent. Co.'s Rs. Loan	1856-57	108
Five per cent. Public Works Loan	1854-55	111½
Five and a half per cent.	.. ..	111¼
Municipals per cent. Loan	.. ..	111½

BANK OF BENGAL.

Government Securities	.. ..	7 per cent.
Mercantile Bills	.. ..	10 do.

PRICES OF BULLION, &c.

Sovereigns each	.. ..	Rs. 10-3-0
Bank of England Notes ..	.. ..	10-4
Spanish Dollars	.. ..	225
Carolis	.. ..	220
Mexican Dollars.. ..	.. ..	220
German Crowns	.. ..	210
Five-Franc Pieces ..	.. ..	225
Bar Silver	.. ..	108-8
Gold Leaf	.. ..	15-1
Bar Gold 10 oz. English..	.. ..	10-9

DAILY COTTON MARKET REPORT.

BOMBAY, 25TH MARCH.

				PER CANDY.
Oomrawuttee ..	..	Old ..	..	160 to 162
Akote	..	.. ..	..	
Khandeish ..	..	.. ..	..	150 to 155
Barsee	..	.. ..	..	
Dhollera	..	.. ..	..	185 to 187
Bhowuggur ..	..	.. ..	..	
Broach	..	.. ..	..	187 to 190
Vingorla	..	.. ..	..	180 to 182
Compta	..	.. ..	..	180 to 182
Dhatwar Sawgluned	..	.. ..	..	190 to 195
Oomrawuttee ..	..	New ..	..	200 to 205
Akote	..	.. ..	..	
Broach	..	.. ..	..	215 to 215
Omollera	..	.. ..	..	215 to 218
Bhownuggur ..	..	.. ..	..	
Veeravul.. ..	..	.. ..	..	180 to 185
Ready Sales...		...		...1,350 Candies.
For delivery		...		...1,900 ,,
Market dull.				

MILITARY.

ARRIVALS.—MARCH 25.

Westropp, Major, Magistrate, on leave, from Ahmedabad.
Goodeve, Lieutenant, R. H. A., on medical certificate, from Ahmednuggur.
Williamson, Staff Assistant Surgeon, on leave, from Ahmednuggur.

DEPARTURES.—MARCH 25.

Hope, Ensign, 25th Regiment, to join, to Shajeehanpoor.
Bell, Surgeon, 16th Regiment N. I., to join, to Ahmednuggur.
Gibson, Assistant Surgeon, B. M. S., on duty, to Mhow.
Watling, Assistant Surgeon, on duty, to Neemuch.
Staniforth, Lieutenant, Madras Army, on duty, to Abyssinia.

SHIPPING.

DAILY FREIGHT REPORT.—25TH MARCH.

Port.	Cotton.	Seed.
To London	.....	Nominal.
,, Liverpool	£3 5s. 0d. to £3 10 0	£2 0s. 0d. to £2 5
By Overland Route ..	.....	£7 0s. 0d. to £7 10
To China	Rs. 10 to 12 per bale.	....
,, Mauritius	No business.	....

ARRIVAL.

Date.	Vessel.	Commander.	From
Mar. 25	Her Majesty ... Monmouthshire.	Seymour .. Irvine	London, Nov. 25. London, Nov. 21.

DEPARTURES.

Date.	Vessel.	Commander.	Destination.
Mar. 25	Mistress of the Seas	Mackenzie ...	Liverpool.
	Ophelia	Strickland ..	Liverpool.
	Janet Mitchell ..	Baines	Annesley Bay.
	May Queen	Ross	Liverpool.

INTELLIGENCE.

Per ship *Her Majesty*.—On the 17th February spoke the ship *Palmos*, in long. 19 8., and lat. 69 E.; on the 15th February ship *Cherwell* in long. 19 S. and lat. 69 E., on 19th February ship *Innisfallen* and ship *James Seddon* in long. 16 S. and lat. 67 E.; on the 11th March ship *Princess Dagmar*.

The following vessels obtained their port clearances yesterday :—
Ship *British Nation*, Rowe, to Abyssinia.
Barque *Mary Edey*, Efford, to Cochin.

The following vessels began to load yesterday :—
Ship *Orphanus*, to Liverpool.
Ship *Warrior*, to Liverpool.
Barque *Noel*, to Bordeaux via Malabar Coast.

POSTAL NOTICES

For Post on the S. E. Line of the G. I. P. Railway, *i. e.* for Poona the Deccan, S. M. Country, and Madras Presidency 12 noon ; after packet letters, 1 P. M.

For Post on the S. E. Line of the G. I. P. Railway, *i. e.* for Stations on the Railway line as far as Poona 8 A. M.

For Post on the N. E. and G. I. Railway, *i. e.* for Post Offices on the Railway Line, Guzerat, Scinde, Kattiawar, and Kutch 7 A. M.; after Packet letters 8 A. M.

Registered Letters and Sanghy Parcels for despatch by all Mails will be received, except on Sundays, from 7 to 8 A. M and from noon 2 to 5 P. M.

OCEAN MAILS.

The following Ocean Mails will be made up and despatched at the time named :—

	Date of departure.	Mail will close	And after Packet will be made.
China	15th and 30th.	6 P. M. previous evening.	7 A. M. on the day of departure
Ceylon			
Penang			
Singapore			
Hongkong			
Cape of Good Hope..			
Mauritius	15th.	Ditto.	Ditto.
Natal			
Reunion			
St. Helena			
Muscat			
Persian Gulf	3rd and 17th.	12 noon on the day of departure.	None
Bussorah			
Bagdad			
Aumaghery			
Vingorla			
Goa			
Karwar			
Boypore	Every Saturday.	1 noon on the day of departure.	None.
Mangalore			
Cochin			
Calicut			
Cannanore			
Tellicherry			
Carwachee	12 hours after the arrival of each Overland Mail.		None.

BANGHY PARCELS.

Distance	Weight not exceeding 20 Tolahs.	50 Tolahs.	100 Tolahs.	For 100 Tolahs beyond.
miles.	Rs. As.	Rs. As.	Rs. As	Rs. As.
Not exceeding 300	0 4	0 8	0 12	0 12
,, 600	0 8	1 0	1 8	1 8
,, 900	0 12	1 8	2 4	2 4
,, 1200	1 0	2 0	3 0	3 0
Above 1200	1 4	2 8	3 12	4 0

NEW ADVERTISEMENTS

WANTED, TWO NATIVE CLERKS. Must be good Penmen and quick at Accounts. Apply by letter to Messrs. EDWARD BIGG & Co., Apollo Street.

BREACH-LOADERS FOR SALE.—Just received from England, two Breach-loading Double-barrelled GUNS, and one Breach-loading Double-barrelled RIFLE, 12 bore, by "Egg." Apply to JAFFER SULLIMAN.

GOODS FOR THE HOT SEASON.

JUST RECEIVED, a large lot of thin ALL-WOOL TWEEDS for Suits, in Mixtures, Checks, and Stripes,—warranted shrunk.

MADE TO MEASURE.

Double-breasted Coat and Trowsers..... Rs. 22-0
Trowsers only..... ,, 8-8

WALTER & Co.,
13, Meadow Street, Fort. Tailors and Outfitters.

BOMBAY PRESIDENCY BANK, LIMITED (IN LIQUIDATION).—NOTICE is hereby given that the THIRD DISTRIBUTION of the ASSETS of the COMPANY, at the rate of RUPEES TWENTY per SHARE, will be payable at the Company's Office on and after the 7th proximo.

The TRANSFER BOOKS of the Company will be CLOSED from the 27TH INSTANT to 14TH PROXIMO, both days inclusive.

LOVEL J. MULLINS,
Manager for the Liquidators.

Bombay, 26th March 1868.

WANTED, an OVERSEER, under the Local Fund Committee of Dharwar, Salary Rupees 150 per mensem, with One Rupee per diem as travelling allowance when out in the districts.

None need apply who are not acquainted with Surveying and Plan Drawing. A knowledge of English and Canarese or Marathi indispensable.

Applications with Testimonials to be sent to the President Local Fund Committee, Dharwar.

L. REID,
Collector and President, L. F. Committee.
Dharwar, Collector's Office, 20th March 1868.

FOR SALE, Francotte's renowned POCKET REVOLVERS. ROSSELET & Co.

CONDENSED SWISS MILK, in Tin Boxes of 1 lb. each, very suitable for Invalids, up-country and Home Travellers. ROSSELET & Co.

CHOCOLATE & TURKISH SWEETMEATS and CRYSTALLIZED FRUITS. ROSSELET & Co.

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WATCHES and MUSICAL BOXES supplied from Home by every Mail. ROSSELET & Co.

NOTICE is hereby given that KHOJA RAHIMBHOY VUZEER, of Bombay, Mahomedan Inhabitant, has contracted to mortgage to JAMNABAI, wife of Dwarkadass Manordass,—all that piece or parcel of Land or Ground, with the messuage, dwelling-house, or premises standing thereon, assessed by the Collector of Assessment under No. 37, and in the books of the Collector of Land Revenue under No. 2193, situate at New Town, Pattan Street, and which said premises are bounded on the east by the vacant ground of Naron Vustu, on the west by Trimbuck Purushram Street, on the north by the house of Ganoo Dadoo and Nathoo Dadoo, and on the south by a passage and house belonging to Succaram Ramjee Pandoo. Any person or persons having any claim by way of mortgage, inheritance, or otherwise on the said premises are required to make the same known, in writing, to the undersigned, within 14 days from the date hereof, otherwise the mortgage will be completed, and any claim there may be will be considered to have been waived.—Dated this 25th March 1868.

KIMINGTON, HORE & LANGLEY,
Mortgagee's Solicitors.

CHESSON & WOODHALL'S LIBRARY,
No. 10, HUMMUM STREET, BOMBAY,
AND No. 1, EAST STREET, POONA.

*** NONE but ONE or HALF ANNA STAMPS will hereafter be received in payment of bills. Any others sent will be returned, as they are of no use to us. HALF AN ANNA must be added for each Rupee's worth of Stamps sent.

FOR SALE, NARRATIVE OF A JOURNEY TO SHOA, and of an attempt to visit Harrar. By Lieut. (now Captain) BARKER, of H. M.'s late Indian Navy, one of the Officers of the British Mission to the King of Shoa in 1841. (Issued from the Political Department, Bombay.) With introductory Note by P. RYAN, Esq., Assistant Secretary to Government.

Price Rs. 3 per copy. Postage 2 annas to Outstations.

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Bombay, March, 1868. CHESSON & WOODHALL.

NEW ADVERTISEMENTS.

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Agents of Ship *Her Majesty*.

Bombay, 25th March 1868.

NOTICE.—Consignees of Cargo, per Ship "MONMOUTHSHIRE," Captain IRVINE, arrived from London, are requested to send off Boats for their Goods as they come to hand, failing which they will be landed by the Captain on account and risk of the consignees.

Captain IRVINE will not be responsible for the condition of any Package after it has left the Ship's deck.

STENHOUSE & Co.,
25th March 1868. Agents, *Monmouthshire*.

NOTICE.—SEALED TENDERS will be received at this Office up to 2 P. M. on TUESDAY the 31st instant, from parties willing to undertake the WIDENING of the ROAD leading from the BAZAAR GATE to the foot of the CARNAC OVERBRIDGE, and the Roads round the New Market.

The Plan and Specification of the above work can be seen at the Office of the undersigned, and other particulars learnt on application during the Office hours.

No reasons will be assigned for the rejection of the lowest or any Tender.

KAHANDAS MUNCHARAM,
Executive Engineer, Presidency.

Bombay, Executive Engineer's Office, 25th March 1868.

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NOTICE.—His Excellency the Governor's BAND will NOT PLAY in the Victoria Gardens THIS EVENING.

T. M. FILGATE,
Military Secretary.

Government House, Parell, 26th March 1868.

The Bombay Gazette.

THURSDAY, MARCH 26, 1868.

THE Calcutta press published an extract, the other day, from a Constantinople journal, devoted to the interests of the Egyptian Viceroy, setting forth the designs of that potentate in moving an army on the rear, or simultaneously by the flank, of the British army in Abyssinia. It is not disguised by the viceregal journalist that Egypt has had her bowels of compassion deeply stirred at beholding the anarchy into which the poor and unhappy people of Abyssinia have been plunged by their relentless and cruel oppressor ; and that (of course with the most merciful, humane, and disinterested feelings in the world) she is desirous "to save them from the hand of the tyrant," and open to the oppressed and stricken country a path to perfect happiness, liberty, and civilization. Traffic in human beings in Abyssinia, (of which Egypt is so perfectly spotless!) has so worked upon the magnanimous heart of the Viceroy that out of sheer loving-kindness for his race he will be compelled to annex Abyssinia the moment the English army retires—in order that his tender and benignant nature may be no longer shocked by the fact that such a thing as slavery exists in any country adjacent to his own. Nothing so mean and despicable has ever entered into the lofty and unselfish mind of the Egyptian ruler as the consideration that the Abyssinian territory is supposed to abound with mineral resources. The viceregal mind no doubt grieves that England has really resolved to retire from the country when she has released the English captives, and that thereby the painful duty has been imposed upon reluctant Egypt of undertaking the task of saving and civilizing Abyssinia from which ignoble England shrinks. If any material advantages should follow in the train of so hallowed an enterprise as giving to Abyssinia the blessing of emancipation from the rule of Theodorus and admitting her to all the privileges of Egyptian rule, well and good ; but we are meanwhile, in these modern days, all to admire the virtue of a ruler who yearns to annex a kingdom with no other motive than to save it from itself. If diplomacy has informed Lord Stanley that so high an impersonation of virtue wields the sceptre of Egypt, His Lordship may be filled with some misgivings about informing the Viceroy that the despatch of an Egyptian force to Abyssinia at the present moment is an interference with the operations of the British army, and, as such, is not only distasteful to the British Government, but a course of action which must be desisted from. The presence of a Mahomedan force operating apparently in combination with the English is fraught with all manner of complications and unnecessary dangers in a country like Abyssinia ; and calls for a very peremptory remonstrance from England. On the other hand it is somewhat hazardous to offend the Viceroy, who, secure under the wing of France and audacious under an assured independence, could give us no end of trouble in our passage across the isthmus, without coming to an open rupture with us. The penetration of Egyptian troops into Abyssinia, either under the guise of friendship for Britain or with the object which the Stamboul journal points out, is in fact an act of indirect hostility to Britain ; but we now perceive that even in so small a matter as this we must submit to the indignity of having an Egyptian army accompanying us against our will, with probably nothing more than a meek enquiry of the Egyptian Government as to its object. Such are the fruits of our shameful neglect to keep our military resources on a par with our interests and pretensions ; and we regret to think that we are not in a position to dictate to Egypt that if she has designs against Abyssinia, she must reserve them until the British army has retired.

EVERY person coming out to India who expects to be admitted into society ought to be warned of the searching criticism to which his character, morals, and manners will be exposed. He may be common place, with no salient points, but this does not matter. As soon as it is known in any station that the new man has arrived at the travellers' bungalow, the investigation begins, and is carried on with the same amount of care and number of deductions and inferences as philosophers make use of in discovering new laws of nature. His kit, his servants, horses, saddlery, and everything connected with his personal appearance are rigorously examined. Unless he happens to be well-connected in the Service, or to be personally known to some resident, he is generally voted to be a cad. We do not know exactly why social criticism always turns in this direction. Perhaps it arises from the selfish but common love of compliment. The man who, with much candour and apparent modesty, pronounces the new arrival to be not exactly a gentleman, does by that very statement gratify himself and his hearers. The listeners take it as a compliment to themselves ; the speaker has implied that they are socially superior to the nondescript in the travellers' bungalow. He also feels weak thrills of pleasure himself, because if his own gentility were anyhow questionable, he could not have sat in judgment on the behaviour of the unknown. One other reason for this amusing but unprofitable style of conversation is, that until a man's capacities or antecedents are known, he can only be judged by his manner. If that is gruff, he is probably a sulky man, although he may be very sterling : if it is fussy and noisy, he is most likely a foolish gabbler or an empty-headed bore. The pleasant, and at the same time sedate and intelligent gentleman, is soon found out by his manner of discussing any topic politely and not too intricately. The cautious, canny man, who calls only to make enquiries about a house or the residents of the place may be quickly spotted by the number of questions he fires off. All these indications of character are useful evidence from which the community may draw inferences about the new comer : but they are not sufficient to justify the strong terms of blame which are often used to dedaub him on this presumptive evidence alone. By all means let the station have a week's conversation out of the highly interesting topic. Let the ladies at the bandstand compare opinions on the manner in which Ensign Simpkins behaved on his first calls round the station. The gentlemen may be allowed to sneer at Jenkins for using a chimney-pot hat on a similar occasion ; yet, although it may be the only hat in the place, the pre-eminence ought not to mark out the owner as an object of hatred and ridicule. Gently spiteful criticism is found to be necessary in the monotony of this country : society can seldom exist without titillations of this kind, and the fair sex would otherwise have no outlet for that propensity to talk, which Providence has bestowed on them as well as on parrots and other pretty creatures. They would probably inflict long scoldings on their married lords, if debarred from picking the stranger's character to pieces. This is one of the reasons why travellers' bungalows were erected in stations, and why they are built on such prominent sites. Some resident, strolling about at morning or evening, is certain to spy the carts and servants and other signs of European occupation : he naturally asks questions, and having bagged the name of the arrival, he retails his impressions all round the community. The officers at Mess talk about it all the time at dinner : while in every private house on the eventful night, the theme is entered upon with much interest. Simpkins feels himself hot and uncomfortable for some days : until his new friends have, by means of their own intellects, found out for certain that he is nobody in particular, and indeed has no differentia, distinguishing him from other Queen's officers, he is not allowed to relapse into his usual torpid or idle life. In the interim, many coarse and mistaken judgments have been publicly passed on him : many have openly condemned him ; while others more wary, but not more generous, hint that the young fellow is no better than he should be ; an ambiguous, Scotch way of avoiding plain speaking. These censorious people often change their opinions, and as they discern the man's character better on acquaintance they welcome him freely : still it would have been more charitable and Christian, if they had reserved their judgments at first. As Sir Bulwer Lytton in "My Novel" points out, no man of the world is ever offended by mere manner : the solid traits of an earnest, ingenuous character may have influenced the deportment, even the voice. Features, dress, and behaviour are useful as indications of mind and habit : it is only when we forget that they are nothing more than signs that we are guilty of a want of charity, as well as of philosophy, and knowledge of the world.

WE understand that His Excellency Sir Robert Napier has requested the immediate despatch to Abyssinia of the 5th and 8th N. I.: and that the Superintendent of Marine and Quarter Master General have been requested to make the necessary arrangements.

THE *Englishman* (March 20) :—At their weekly meeting yesterday the Directors of the Bank of Bengal raised the rate of discount one per cent ; the rates of interest were unaltered.

LATEST NEWS.

(By Indian Telegraph.)

THE PORT CANNING COMPANY.

(Specially Telegraphed for the Bombay Gazette.)

CALCUTTA, 25TH MARCH.

A LARGE meeting of the shareholders of the Port Canning Company and of the public was held yesterday in the Town Hall, for the purpose of hearing Mr. Schiller's statement in reference to the charges made against him. The meeting was very great, and the business was confined simply to hearing his statement read in consequence of the High Court then sitting. Mr. Schiller entered minutely into the history of his connection with the Company, and proceeded to criticise severely Mr. Swinhoe's report and to expose its numerous errors. In conclusion, he stated that any farther answers required of him by Mr. Swinhoe would be given in the High Court. He announced his intention of convening a properly constituted meeting of the shareholders immediately, for the purpose of discussing what should be done. He would then give any information that would reasonably be required.

By Indian Telegraph.

MADRAS, 25TH MARCH.

Govt. Securities. { Five and a half 13 premium. Fives, 7¼ premium. Fours, 7½ discount.

Document Bills, 2s. 0¼d. to 2s. 0¾d.
Dead weight nominal.
Light freight £5 5s.
Cotton £4.
Interest on Loans, 4½ per cent.
Money Market, easy.
40 inches Grey Shirtings, 7 lbs., Rs. 5-14. Market quiet

The table, No. 1, was bought by Mr. Burden about a year ago. I have seen the exhibit. I purchased a couch exactly like the one marked No. 5 in the list for Rs. 15. These two chairs and the wash-hand stand formed no part of Mr. Burden's furniture, nor did these pair of boots now shown to me.

Mr. Pestonjee reserved the cross-examination of the witness.

Narrayen Raghoba, a peon in the service of the Administrator General, deposed—I know the defendant and have sometimes acted under his orders. He ordered me to take the wash-hand stand and the two chairs, before the Court, from his house to his office in the Town Hall. I also took this table from the defendant's house to the office, and another table which is not here. This occurred on the Monday before the day the things were taken to Rustomjee, the auctioneer. I mean to say I took all these things from Sagoona's house, not from the defendant's, but I took them from there by defendant's orders.

Mr. Pestonjee reserved the cross-examination of the witness.

His Worship at this stage of the proceedings again adjourned the case for further enquiry till this day (Thursday) at half-past 3 P. M.

LECTURE BY THE APOSTLE OF THE BRAHMAS.

Baboo Keshub Chunder Sen, the missionary of the Brahma Sumaj of Calcutta, delivered a lecture on Religious and Social Reformation in the Town Hall on Tuesday evening. The hall large as it is, was crowded, chiefly by Hindoos, though there was also a good attendance of European gentlemen. Indeed the Town Hall very rarely presents such an interesting appearance as it did on this occasion. A few minutes after the appointed hour (5-30) the Baboo began his address, and continued to speak for about an hour, employing, as is his habit, no manuscript or notes. The audience listened with deep attention, and the only interruptions were the frequent and hearty bursts of applause which broke from all who were present. The following is a report of the Baboo's address :—

Friends and fellow-countrymen,—Four years have elapsed since I first visited your great city and did myself the honour of addressing you in this large hall. I am glad I am able to be once more amongst you as your friend, well-wisher, and servant, anxious to serve you in the matter of your country's reformation. Several very important changes have transpired during these four years, here as well as elsewhere. The most important change which strikes me is that about commerce and money matters in Bombay. Very great commercial disasters have befallen your city recently, and the change is indeed very striking. When I first came here, I felt it very difficult to pass through your streets with anything like convenience, so very crowded they were ; and I could hardly find time to converse with my friends here, so busy they were. Or ever I could find time to converse with them for fifteen minutes there were sure to be two or three interruptions. But now Bombay is far more quiet :—there is less of business, less of pressure, anxiety, discontent ;—people seem now to be gliding on smoothly as it were. So we had in Bengal a very dreadful cyclone. It came on roaring and howling, and prostrated many a house, many a man, blew down dilapidated houses, and caused prodigious havoc amongst the shipping. It opened the eyes of the people to the insecure foundations upon which they had built their houses, and so we drew some lessons from the great cyclone—improved architecture, improvements in the shipping, and a more careful scientific study of meteorological phenomena. Now, my friends, as you have been overtaken here by a commercial cyclone, as disastrous in its consequences as the great cyclone in Lower Bengal, I hope you will endeavour to draw certain lessons from such disasters. Those who did not build their houses and firms on the secure foundations of honesty have seen, to their great sorrow and mortification, how these houses and firms have given way ; —carelessness, dishonesty, want of foresight, have all been punished as they deserved to be, for the laws which govern God's moral world are as immutable and as unchangeable as those which govern His physical universe. What, then, are the lessons which you ought to draw from the commercial crash which has happened here? That you should have less of that Mammon worship,—less of that worship and adoration of the world which you had formerly :—more of honesty, of fidelity,—more of care and circumspection and foresight in the management of your secular affairs—and a heart full of faith in the great God, His holiness, His power, His wisdom, and His mercy. If you do not interpret the great commercial disaster in Bombay in this way,—if you do not draw these lessons from that disaster—I do not know how you can regard such an event as providential—for I do verily believe that a [illegible] like it, as has happened in Bengal may be made productive of blessings to the land. God always brings good out of evil. When he sends an affliction, his great object is to chasten us and humble us down. Were it not for this, perhaps Bombay would have still gone on carelessly and madly in the pursuit of gold that perisheth—perhaps the eyes of Bombay would not up to this time have been opened to the necessity of reforming the soul, of laying up provision for immortality. As it is, I thank God. I thank him for all those calamitous visitations which he sends down to individuals, to nations ; for at the end good does flow from these. It is only necessary, therefore, on your part that you should rightly interpret such a visitation—such a disaster—and draw from it those lessons which it is designed by Providence to offer to you for your guidance. I say, we have had too much of Mammon worship here. What is it, then, that should engage our attention now? You will perhaps say you will only learn honesty, you will only try to acquire veracity, straightforwardness, and prudence,—you will no longer place absolute confidence in those who deserve it not. Ah, my friends, you are mistaken if you think so ! You ought to give yourselves up entirely to the Supreme Ruler of the Universe, for he has spoken to you as he very seldom speaks to any nation. This commercial disaster I look upon as a special dispensation and a special revelation to the people of Bombay—something that has been delivered to you as an eloquent sermon pointing out the evils of Mammon worship and the necessity of recognizing the worship of the true God. Read that sermon—be holier—be nobler—and try to become collectively a mightier, a more honest nation. I do not bring an indiscriminate and sweeping charge against you, my brethren, for I do very well know that some very honest, some innocent men have suffered simply because they have put too much trust in men who have no honesty in them. But such is the case all the world over. This disaster is a warning, not merely to those who were dishonest, but also to those men who were innocent and who suffered from the dishonesty of others :—it is a warning to all the inhabitants of Bombay in this sense, that it preaches to us the great truth, "Let him that thinketh he standeth, take heed lest he fall." Those who have sustained losses ought to make amends—to try to conduct themselves in a more honourable, manly style : those who have not suffered, ought also to be equally religious, pious, and honest. Then shall the purposes of God's dispensation be realized fully, I trust and hope, in this part of the country. What is this great subject which I hope you are now prepared to receive, attend to, discuss, and carry out into practice ?—The subject of reformation. Methinks God by this eloquent, this most eloquent and impressive sermon tells us all, think of your souls and of the souls of millions of your fellow-countrymen and country-women. Adversity, I hope, has humbled you sufficiently to appreciate the necessity of directing your attention to this topic. Patiently, my brethren, hear me, therefore, while I endeavour to expound in my humble manner what I conceive to be the true principles of Indian regeneration as it refers to individuals and communities. What is the programme of reforms you think I intend to lay before you this evening? Not half measures, like the education of this sect, or the reformation of that particular abuse or social evil. I would most candidly and emphatically say that I do not belong to that school of secular reformers according to whom Indian reform means nothing more than strong garrisons on the frontier, irrigation, female education, and intermarriage, or widow-marriage. These cannot—it is my most firm conviction—these cannot lift India as a nation from the mire of Idolatry, moral and social corruption. If you wish to regenerate this country, make religion the basis of all your reforming measures. (Applause.) Were I engaged in the work of reforming this country I would not be busy in lopping off the branches, but I would strike the axe at the fatal root of the tree of corruption, namely—idolatry. Ninety-nine evils out of every hundred in Hindoo society are, in my opinion, attributable to idolatry and superstition. Do not, then, whitewash the edifice while the foundations are so weak and cannot bear the superstructure : try not to gild the dead body, to adorn it with jewels, ornaments, and costly vestments, while there is no life within,—while the pulse does not beat. Give India life before you give her railroads and telegraphs and all other advantages of material prosperity—intellectual prosperity even,—social prosperity. Who is to enjoy these blessings?—is the question. Dead, almost dead, prostrated, spiritually-imperished India cannot rise up, has not the heart, has not the muscles to rise up in order to enjoy this superabundance of material comfort which you have placed before her. Give her first, life—infuse into her true spiritual life—emancipate her from the thraldom of idolatry and superstition, open her eyes to the degraded condition into which she has sunk—that she may rise in the strength of the Lord, and stretch forth her emancipated arms in order to lay hold of those treasures which you have placed before her. Besides, Hindoo society has a very peculiar structure. Here in India we do not see religion on one side, society on the other ; but religion and society are interwoven with each other. It has been justly said that the Hindoo walks and sits religiously, eats and drinks religiously, works and sleeps religiously—their social organism is interwoven with their religion. If, therefore, you wish to reform the social organism of India, you must, in the first instance, give her true religion or else your attempts will be ineffectual. Give her life—give her capacity to think about her spiritual interests,—and then you will find social reformation will spontaneously—in the course of nature—come about in the fulness of time. You have only to change the main stream—you have only to put new life into the very heart of the nation,—and you will see the blood will get purified,—vitality, animation, vigour, manliness, will be seen in every part of the social organism of the country. That is the way, at least, my brethren, in which I intend to go, and I would ask you to adopt this same plan. The reformation, in other words, must be radical, must be thorough, must be organic :—we cannot rest satisfied with ha[illegible] measures, we may congratulate and felicitate ourselves with saying,—here are so many schools, so many thinkers, interspersed through all parts of the country ; there, is widow-marriage going on ; there, is female education going on ; our roads have been improved,—and all that sort of thing. But India still weeps ; India still cries ; a hundred and eighty millions of her population are still in the bonds of moral and spiritual slavery. How are we to raise them? is the great question. I look not to the outward decorations but to the inward life. How shall the men and the women of India see and recognize their true God, that they may lay up provision, not only for this world but for the next? Man comes not into this stage of existence, into this world, for the gratification of his senses, for the attainment of a few material advantages : his anxiety ought to be directed to that world which we call the hereafter of our existence. There let us look, and if you are true patriots, true reformers, I ask you, brethren—exhort you, brethren,—to give India spiritual emancipation before you give her social or intellectual or material emancipation or reformation. Idolatry, then, must be abolished,—that is the first proposition from which I have to start. And in this matter I would not allow you to compromise your conscientiousness in the least :—it is a matter that admits of no wavering, discussion, or argument :—it is not one of those questions in connection with which you might for the present go to sleep, saying the time has not yet arrived. It is a matter of conscience, and it ought to be treated and acted upon as such. If idolatory is an abomination you must do away with it. That day was really an important one in your individual biography when you first entered a Government school or college for education. You knew not, perhaps, that the convictions and ideas that the schoolmaster would put into your hearts would lead you so far, or demand from you such a heavy amount of sacrifice. And yet such is now the case. English education—not pulpits, not your religious teachers, not even religious books,—but English education, in the first place emancipated your minds from all superstitious ideas, and from all belief in idolatry, and so you now stand before me with your hearts and minds disabused of allsuperstitious notions. But have you put any positive faith, any positive creed, there? You have given up your idols—some of you may have done so actually, practically—but have you acknowledged the true God. That is the great question which I have to put to you. Your minds are enlightened : perhaps some of you would step forward and say—"We are too enlightened to bow down before *a* God or *the* God." Oh, friends, I am exceedingly sorry—but such is really the case—that a large number of my educated fellow-countrymen, not only in this presidency but in other presidencies in India, do actually spend the twenty-four hours of their days and nights without offering a single prayer to God, without taking the name of the Lord even once. Is that not startling enough? And while I congratulate myself on the establishment of schools and the progress of social reforms, shall I be told that educated natives have no creed? The Christians have their churches, the Hindoos their temples, and the Mahomedans their musjids; but what about the educated natives of India? I admit that they are enlightened—very enlightened some of them are—and many have got almost all the degrees which the University could possibly confer on them. But where is their religion? Could I place confidence—in the name of common sense, ask you, could I place confidence in a man who never takes the name of the Lord? Is it not a great shame to us, my friends? Consider this point seriously : how we stand at present, without a God to guide us, without an immortality to stimulate our hopes and aspirations, without, at the same time, as an inevitable consequence, a strong pure conscience, spurring us to deeds of moral heroism, to deeds of philanthropy and benevolence. All educated natives, if they wish to be true to their mother-land, ought without the least delay to raise an altar in their hearts and in their homes unto the glory of the true God. Do that, and all the rest of the work will be done by Him in whom you will thus have put your confidence and trust. I have already told you this work must be done instantaneously. You may go and establish debating clubs for the discussion of questions about remarriage of widows ; but here in the matter of faith, here in the matter of acknowledging the one God and the true God of the Universe, here in the matter of feeling the urgency of offering from to-morrow daily prayers unto Him, here I would admit of no wavering—I would not allow you to expostulate or remonstrate, to argue or waver, but would require you to push your energies forward, upward, heavenward, without any delay. Then, perhaps, you will ask me what is my programme of social reform ; but I say all the social reforms I would propose for your consideration are involved in this great, grand, radical reformation,—religious reformation. You will not be invited by your friends to convene meetings for the purpose of carrying out this reform or that. No. But, then, through faith your sense of duty will be awakened to this work, to the urgency and momentousness of attending practically to the true interests of India. Social questions and social reforms will not then appear to you as matters which you may deal with now or not. Each will then appear to you as important as the other. To believe in the fatherhood of God is to believe in the brotherhood of man, and whoever, therefore, in his own heart and in his own house worships the true God daily must learn to recognise all his fellow-countrymen as brethren. Caste would vanish in such a state of society, in such an enthusiastic religious state of society. Caste would die of itself. You will not then be required to say a word against caste. Declare a crusade against idolatry, and I assure you that the very sight of that will drive caste to desperation ;—and then the monster dies—the monster that has for centuries eaten into the vitals of India. If I believe that my God is one, and that He has created us all, I must at the same time instinctively, without logic, without deduction, come to look upon all around me,—whether Parsees, Hindoos, Mahomedans, or Europeans,—as my brethren. Where, then, are distinctions? Where are those questions about dinners and intermarriages, and this and that. All these problems will be then solved most readily, most easily. If you ask me to dine with you, if you ask me to get my daughter married to a man of another caste, I will not go to ask philosophy or logic, I will not try to convene social debating clubs, I will not go to ask my schoolmaster what I ought to do. My sense of duty will be all in all to me. It will regulate and compel me to action, saying, if you wish to be true to that God whom you have recognised as your father, be true to all around you who are your brethren. (Applause.) My friends, we see at present a different state of things. Men put caste first in the list, and are trying to solve that difficulty, but all is impossible Men think caste is something petty—not very formidable ;—they think that they can easily dispose of the question, without being theists, without being believers in God. I admit that the work of social reformation is comparatively easy, but I ask you where would the moral courage come from which is essential to the attainment of success even in social matters? You wish to get your widows re-married ; have you moral courage within you,—have you moral intrepidity, capable of bearing down opposition and confronting persecution? You wish to make a gentle work of that,—a smooth convenient work ; —you wish to construct a royal road to reform, to improvement. But even in social reform, a heart is necessary ;—it is necessary to feel truth to be stronger than evil—to feel that eternity is worth living for.—and to be ready to forfeit all the pleasures and advantages of this world. That courage, that enthusiasm, can only be procreated by true faith ; and it is because we have not had that faith that some of us,—reformers who in the first instance showed not a little pluck, resolution, and manliness,—afterwards went back in a state of detestable retrogression, so that even those who profess to be reformers of India are not to be trusted. What a scandal ! Let us not have such reformers ! Be true to God, and then when you embark on the enterprise of Indian social reformation you will find the work easy. With God's aid that work shall be done, which was difficult—impossible—without God's aid. Female education, widow marriage,—all these questions will then be questions of benevolence. Have I any right to deny any of my fellow-countrymen or countrywomen those rights, privileges, advantages, and pleasures, which as men and women—as God's children—they are entitled to? Benevolence will solve the difficulty. A heart full of compassion and pity will say—"Look at the poor widow, suffering from all those disasters, mortifications, distresses, to which Hinduism has consigned her lot." It is only necessary to see her that you may feel for her. No eloquent pleadings of a logician are necessary to enable you—to persuade, to constrain you,—to put forth your energy in order to rescue her from such an inhuman, cruel, relentless lot. You will not wait then for the decision of debating clubs ; you will at once rush forward saying—"Sister, I shall do all that lies in my power to emancipate thee from those distresses which belong not to thee." So also with regard to the general improvement—the general emancipation—of females. They may be immured in the *Zenana*, they may for centuries have been denied the light of education ;—but when a religious reformer sees their case, takes their case to heart, there is enough to set him to work. And whether it be education, or social reformation, or the improvement of roads—whether it be material, social, or intellectual reformation,—all these, I say, will spontaneously and naturally flow from religious reformation. I do not undervalue material prosperity, I do not undervalue social reformation,—all these I would impress upon you ;—but make religion the centre of all your reforming movements, make religion the basis on which reorganised, reformed, and regenerated India will stand in future. Make that a strong foundation : no other foundation but that can give India permanent prosperity. She may smile awhile, she may be driven into a spasmodic excitement resembling vitality, but not real vitality. If you wish her real prosperity, oh, give her religion,—force her to acknowledge the true God. From every true Indian, therefore, my object would be in the first instance to extort a full and true confession of sin, and a candid, honest, and sincere acknowledgment of the one true God as a proper object of worship, of love, and of faith. (Applause.) When that is done the work of social reformation may be slow, may come on gently and quietly ; but if, without seeing the full realization of my ideas of social reformation, I were to die simply seeing a large number of my countrymen in Bombay and Madras and Bengal standing forward manfully and boldly, carrying the banners of the one true God, then on my death-bed I would say with the greatest pleasure, God be glorified ! This is the way, then, in which you ought to proceed. I don't come here to teach you anything new, but simply to enkindle your sympathies and feelings for your great country. She has sunk down, and it is your duty as the representatives of the rising generation to elevate her—emancipate her. As I have often thought over this matter I felt it my duty to come and tell you how you ought to proceed. I have seen many a misconception—many a falsideas—prevalent in different parts of the country amongst the educated natives in regard to the subject of reformation. Some do not like religion—they have not the heart, they say, for religion. Some are too much absorbed in worldly speculations to believe that they have time or energy enough to spare for the purpose of prosecuting theological studies or carrying out religious works of improvement. Throughout the twenty-four hours of your time have you not five minutes, my brethren, to spare? You would spend the whole of the time that has been placed at your disposal in swallowing all the good things that God gives you every day as food,—in enjoying all the comforts which He showers upon you every day as material blessings,—and you think that in order to recognise that God, you have not time, you have not energy enough? Oh, my friends, do snatch away five minutes of your time every day to say one word—though it be only one word—unto the glory of Him who has created you. Begin the work, then, in that way. I tell you, again, I shall admit no excuse for wavering in this matter. You may discuss and argue in reference to other subjects, but here give up your forces entirely and at once, or else your proceedings shall be a scandal to your consciences, an insult to your reason. Your very education tells me that you have lost faith in idolatry. You go about and try to make men believe that you are not idolators,—you tell them that you are not idolators, but theists, believers in one God ; and yet the contaminations of idolatry, every now and then, defile the native mind and the native hand. What are we to do? My friends, if you at present acknowledge the one true God, you will find that social reforms will be accomplished easily, you will find that all that is dear to you, all that appears important and precious in regard to reformation, will have been achieved. If you have only the heart to acknowledge God, that is what you will find. Do so immediately, instantaneously. Shut up your debating societies, let us have no more of these discussions. If you are educated men step forward and acknowledge Him as your father. And is it too much to expect this from you? You may say you are not prepared for this thing or that thing. But it is not those things I want : I want simply an acknowledgment from you of that which you really believe in your own heart. Every educated Hindoo is bound to believe in his own heart that God is one, not many,—that the things of clay and stone to which other Hindoos bow down are not to be identified with the true God. That is your persuasion as much as it is mine. Why, then, shall you take your hearts away,—why, then, shall you recoil, or shall you not allow a community of spiritual fellowship to be established amongst you, that we may reciprocate our anxieties, our common feelings, and glorify Him who is our common father? Thus alone is it possible to realise a social confederation amongst the educated natives of all India. (Applause.) But one thing I shall not conceal from you. The very day you have acknowledged the one true God you will find it is not a small thing you have done. That very acknowledgment will pluck up by the roots all the evil,—intellectual, moral, or social,—that lay accumulated in your hearts. Merely to avow the existence of God, to profess to believe with the heart in the one true God, is something more than meets the ear. It means something more, I say. If you be true to God, it must amount to self-denial and sacrifice on your part. You will find purity going in and impurity ebbing away. You will find the light of religion going forth and illuminating the circumambent atmosphere,—purifying it,—sending forth blessings all around, in which your wives, sisters, and brothers might readily participate. A true believer in God, placed in the centre of a native family or of a native society, will throw out on all sides and in all directions, ennobling, purifying, sanctifying rays of truth. In the hands of God such a man may prove a powerful instrument for conversion not only of a household, not only of a neighbourhood, but of a district, a province, a country,—perhaps, an empire, a nation. Under-estimate not the influence which faith in God brings with it,—under-estimate not our own talents for the work,—for when you have faith in God, you will find your resources multiplying ;—your sinews, which are now weak as those of the new-born babe, shall become strong as those of Hercules ;—your eyes, now drooping, languishing, fading day by day, as you contemplate your country's distress, deplore your own privations, and mourn over the various sufferings of your family —those very eyes will then flash forth the fire of hope, and the fire of defiance to those who dare oppose. Even into your bodies will be thrown the spirit of divine life, of divine power, of divine wisdom. Think not, then, that you are weak, or that so many will gather frowningly around you. Think not of these things, but believe with your heart and say with your mouth that God is one, and that you shall never pollute your heart or hand with idolatry. If you but do that, I say all other works will be easy. Power will be yours, true wisdom will be yours, combination will be yours,—a most powerful and vigorous organisation of the educated natives will be yours. Two units or three units will form themselves into a small association,—not because they are invited to do so, but because the mutual attraction of the moral world which leads one soul towards another, will lead all souls towards each other that are imbued with common spiritual ideas ; and thus from the remotest mountains of the Himalayas down to Cape Comorin you will find one community of feeling, one spiritual fellowship,—the same national heart beating throughout India, the same national pulse throbbing throughout India. Then shall we find that, as we have been in days gone by one great nation, so shall we be a greater, a more powerful nation,—an altogether regenerated nation. (Loud applause.) One great thing I cannot fail to notice here, as it has proved a great mischief in the way of reformation ; and that is, the large number of merely professing reformers we have in our country. There is no want of reformers : there is only want of reform. There is no want of eloquence or orations : there is only want of deeds. There is no want of profession, but there is want of practice. Now, the thing that every one who sets up as an Indian reformer—every native, I mean,—does is this : he gives eloquent and stirring addresses to large congregations of his educated fellow-countrymen, meanwhile believing that all that he says is intended for the auditory, not for himself,—that the rules he suggests ought to be carried out by those who hear him, not by the speaker This reminds me, friends, of a story which is current in Lower Bengal about certain weavers getting into some difficulty about their numerical strength. Some of you are perhaps aware that the weavers are considered in Lower Bengal a very inferior sort of men, rather blunt and stupid. Well, a dozen of these men went out with a view to travel into some distant country. After they had gone some way one of them happened to count their number, and to his great regret and astonishment he found there were only eleven persons and not twelve. When this was made known to the others it excited ridicule. Well, one of those took up the thing rather seriously : he counted the number with a view to satisfying himself and to know the actual facts of the case. He, too, found there were eleven. The same arrangement with the same result passed round the company : there were eleven. The mistake of course arose, you see, from the fact that each one of those weavers omitted himself and counted all the rest. (Laughter and applause.) Now, the history of Indian reform, with very few exceptions, appears to me to be the weavers' story all over. The reformer—the reforming lecturer—the orator, forgets himself, omits himself, and lays down a very brilliant programme of social reforms, of moral reforms, of religious reforms, and what not, for the consideration of a very enlightened audience. They go seriously into contemplation, and discussion, and deliberation, and all that sort of thing. The reformer chuckles over the thing, and says how gratified he is, and prides himself on having deceived the people. His name appears in print as a very great reformer,—not only a speaker, but a true, sincere reformer. That is all perhaps he wanted, and he has accomplished his object. (Applause.) Ah, there are many such reformers in our country. I wish to see such practices brought to an end as soon as possible. Education has made many hypocrites, and hypocrites appear even in the pulpit and on the platform, and lectures are delivered by them. Had these men confined themselves in their own houses—that hypocrisy in their own hearts and minds,—they would not have done any mischief to their fellow-countrymen ; but we see them spreading over the country, as it were, a fearful moral contagion of evil, and whoso is siezed with it gets at times his heart and his soul afflicted with a moral malady. Hypocrisy pervade those who catch this contagion, and it is through two hypocrites and five hypocrites that we have come to possess in the course of time a large number of hypocrites in our country. In our country how slowly has the work of reformation spread, and yet, I would ask you, how many lectures have been delivered in the course of the last ten years?—how many meetings have been held?—how many patriots, philanthropists, reformers have opened their mouths in public assemblies to the admiration of a large number of their educated countrymen? That is not the sort of thing we want. I wish that every individual should apply his heart to the great work of reformation. You cannot forget yourself,—I shall not allow any individual to forget himself, to lose himself in a vast gigantic scheme of national reformation. I hope none of us will treat an audience of educated natives to mere empty platitudes,—to those commonplaces of patriotism and philanthropy which have become too frequent in our country. If any reformer wishes to make a public appearance, let him be true to his heart, let him say only that which he feels and believes. He is not called upon to make a public display of anything which he does not possess. It is the custom of many of our fellow-countrymen to prepare gigantic schemes of reformation,—and what is the object they have in view? Simply to postpone the evil day—for so they consider it—of actual work. Let them take up their time,—let them spend the time they have in hand, in empty discussions : the evil day will perhaps never come so long as they live. And, then, what do they mean to do? They intend to bequeath a legacy, a cursed legacy of hypocrisy and inconsistency, to their children and their children's children. (Applause.) Dear is that father, beautiful is that father, who is found to leave large estates, as an inheritance for the son to enjoy ; but what do you think of that father, that enlightened father, that educated father, that patriotic father, who leaves for his children and children's children a cursed legacy,—namely, an example of dishonesty, of unconscientiousness, of hypocrisy, and of imparvidce? Is it in this way that you think India will ever improve? Wait till doomsday and you will find the time has never come ! Wait, like a little boy : let the waters of the river get dry and then I shall cross over ! Wait till eternity, —the waters will *not* get dry, and you will never get over to the other side of the river ! But if you feel the matter seriously I tell you the time has come. What is it that has brought so many of my brethren in Bombay around me? Who am I that you should come to hear me? In what way am I—a plain Calcutta Baboo—related to you? You know me not, perhaps,—I am perhaps a foreigner to some of you ; and yet you come in large numbers to hear me. The vast majority of you, I hope and believe, feel that I am not a foreigner, and that the thing I talk of at present is a matter of common importance and interest to us all—or at least ought to be such. Your sympathies are fastened to the sympathies of my heart,—you are members of the same society of which I am a member,—and because you have come here I think this assembly is a guarantee of some progress for Bombay—for all India,—a pillar upon which we might rear up hopes of the future of our great country. That you have come and assembled together in compliance with my humble invitation is a matter for thanksgiving. I humbly thank you, and I humbly thank Him who has gathered us together this evening ; and I hope and trust that we, natives of this country, shall always to feel that though Hinduism has created sects and castes and subdivisions amongst us, yet in the eye of the great Father there are no such distinctions—that not only Hindoos of all shades and castes, but even Parsees, and Mahomedans, and Europeans are all children of the same Father, and, therefore, that any truth spoken by any one of us must necessarily find a response in the hearts of all others. (Loud applause.) That is my belief, and therefore have I come here. Otherwise, think you, my friends and fellow-countrymen, I would have wasted my energy and time in coming here? I thought and felt that you were my brethren,—and that if I were to speak in the language of brotherly love of the great truths which affect our spiritual interests—the spiritual interests of us all—I would be sure to find a response ; and that if you were really serious in your profession, and felt as true members of the native community the stupendous importance of this question of the regeneration of your great country, each of you would act for himself in his own humble way. (Applause.) You think, perhaps, I have come to make you proselytes, to make you converts to the Brahma Sumaj. Well, what is this Brahma Sumaj? If I do allude to it I shall do so simply to point out what has actually been done in another part of this country, that you may draw practical lessons from it for your own encouragement and guidance in this place. What I have insisted upon here is the principle of the Brahma Sumaj. There, the movement has already been placed upon firm foundations. There, a large number of families, men and women, have already joined the Brahma Sumaj,—practically, in deed, in constancy, and I think in consistency, seeking that they may not only believe the principles of monotheism, but carry them out in their lives. God be thanked that such a state of things we have lived to see. Many a reformer who has lived within the last thirty years has failed ; many a statesman, also, who has laboured most nobly has failed ; many a great scheme of material aggrandisement, too, has failed,—and yet this fact remains, for all India to look on, that the humble children of God, who have only the energy and the consistency to come forward and declare that he is the God of all India—such humble men shall not be forsaken by God. He shall take care of them. They may be penniless—they may not have the least education—they may be cut off at present from the community at large ;—but they have God on their side, and the powerful hand of God sustains their hearts, while the puny feeble mortals of this world give them no aid and try to frighten them away. Such a thing is quite possible here and in Madras. I have told the same things, which I have now told you, to my brethren in Bengal, in the North-West Provinces, in the Punjaub, in Madras, last year, and in the Central Provinces recently ; when I last addressed you in this place I sought to enforce the same principles ; and I look forward to the day when all the educated natives of this country will combine together to show by their actions what enlightenment there is in them. If you will do that it is enough. Let there be a dozen men in Bombay, a dozen in Madras, and a dozen in Bengal, and we shall form a general confederation—one caste for all the educated natives of India,—and then we shall gradually take in all other classes of the native communities, and unite in a vast and mighty confederation. And who knows that the name of God which we utter now in the Town Hall of Bombay will not one day resound on the shores of Madras—on the lowlands of Bengal—up in the Punjaub—and in the Central Provinces? Who can say that, though now with a heart full of heaviness we may contemplate the position of our country, and deplore the fact that the God in whom we believe is so little known,—that the day will not dawn upon this benighted country when our hearts will be revived and re-animated, when all the tears of our eyes will be wiped off, by God's providence, so full of mercy, so abounding in loving kindness? Who can say that all the dismembered communities of the natives of this countrymen and countrywomen are weeping bitterly all around us, saying and asking—as well they may say and ask—"Oh, ye educated natives of India, what have ye done for us!—Oh, ye who have received medals and diplomas and prizes in Government schools and colleges—Oh, ye who boast of enlightenment—Oh, ye who sit in the high places of fortune, and enjoy all fortune's smiles—Oh, ye who have wealth and intelligence, vigour and enlightenment, influence and social position,—what have ye done for us?" Respond to the cry of suffering India if you can ! (Loud applause.) Let me see that your country shall not one day be consolidated into one vast social organisation?—when every husband and wife therein shall glorify God,—when every master and every servant therein shall combine to worship the true God. All divisions will be lopped off and pulled down,—there will be but one great family. And who can say India, then regenerated, will not shake hands with England regenerated—with Europe regenerated—with America regenerated? Can you say that that time will not come? I most profoundly and devoutly hope and pray that the day will come when India's sufferings and distresses will be brought to an end,—that Providence may smile over our country as Providence has smiled over other countries. Long, too long, has India suffered ; and if there is any drop—any little quantity, of what is called the milkiness of human nature within you, pray, brethren, feel that India is groaning. Methinks a hundred and eighty millions of our hearts are not made of impenetrable stuff,—that you are quite susceptible to these influences,—that mere pity, humanity, and benevolence will open up the flood-gates of philanthropy and true patriotism in your hearts, from which shall flow streams of noble deeds, streams of pure aspirations, streams of sustained and powerful mutual sympathy, which shall go on towards the east and towards the west, towards the north and towards the south, fertilising the minds and the souls of the Indian community, and producing in the end a rich harvest of spiritual prosperity, social prosperity, and material prosperity. (Loud and prolonged applause, amid which the Baboo resumed his seat.)

Mr. Nowrojee Furdoonjee, secretary to the Bombay Association, suggested a vote of thanks to the lecturer for his eloquent and excellent discourse. (Applause.) The merits of this reformer (said Mr. Nowrojee)—and a true reformer he appeared to be—were so self-evident that it was unnecessary to add another word in proposing this vote of thanks.

After manifesting its approbation of this suggestion the assembly broke up.

MAZAGON POLICE COURT.—25TH MARCH

(Before R. H. Showell, Esq.)

Theft.—Rama Sewa was charged with stealing five seers of tobacco, of the value of two rupees, belonging to one Gannoo Viram. The complainant, it appears, left his shop and went to sleep in his house. At about eleven o'clock on Tuesday night, he saw the prisoner in custody of the police, with the stolen property in his possession. The prisoner said that he was flogged about two days ago for a similar offence, and on the present occasion he was arrested by the police because he was a damaged character. His Worship convicted the offender, and sentenced him to be imprisoned for three months in the House of Correction with hard labour.

RITUALISM AT DUM-DUM.

The following letter appears in the *Friend of India* :—

Sir,—As Dum-Dum ecclesiastical affairs have been much talked of and written about lately, I send you a brief account of the circumstances which led to several members of Mr. Stone's congregation sending a remonstrance to him respecting his Ritualistic practices, and I also send you a copy of that document.

For a long time previous to the remonstrance being made, certain innovations had been creeping into the services of St. Stephen's, which had been the subject of unfavourable comments on the part of the congregation. Nothing can be more contrary to fact than the assertion, that all the church-goers at Dum-Dum were satisfied with these innovations, if such an assertion has been made one gentleman who, originally a non-conformist, had for months attended St. Stephen's, content with the services of the Church of England in their original Protestant form, remonstrated with Mr. Stone when he first placed a large cross on the Communion table, but finding his remonstrances useless, quited the Church with his family, to go to another place of worship. With the exception of this remonstrance and expressions of disapproval from some members of the 91st Regiment, there was no public objection made to Mr. Stone's Ritualism (though much privately expressed discontent) till the arrival of 2 companies of the 60th Rifles at Dum-Dum in November, when nearly half the Protestants of that detachment were allowed to escape Anglo-Catholicism by going to the Baptist Chapel, until forced back by the chaplain's efforts. Mr. Stone's conduct on that occasion, which has led to the Commander-in-Chief, and even the Council of India, taking the religious liberty of the soldier under their protection, is known to your readers and need not here be repeated.

In the official correspondence about the 60th Rifles, the chaplain had asserted, to the astonishment of his congregation, that till the arrival of that corps in November last he had never heard any complaints about his church arrangements. On hearing this statement the congregation thought it right to send Mr. Stone the address of which the subjoined is a copy :—

Rev. and dear Sir,—"We the undersigned residents of Dum-Dum, who either formerly were or continue to be, members of your congregation, are most reluctantly compelled to bring to your notice that the services of the Protestant Church, at present performed by you, is obnoxious to our feelings, and the consequence is that many of the members have given up attendance at St. Stephen's Church. Whilst those of us who still go there are deprived of the comfort that we formerly experienced at the hands of the Church of England, and we therefore think it right to prevent any further misapprehension of our views by stating to you publicly, as some of us have already done privately, that we do not approve of certain practices introduced by you. They are the intoning of the prayers, the placing of a large wooden cross on the Lord's table and others being worked on this altar and pulpit cloth—and to your standing during this communion service between the Lord's table and the people with your back to them. While we make this remonstrance our personal feeling of friendship towards you remains unaltered."—We remain, Rev. and dear Sir, yours faithfully.

Signed by 27 members of the congregation.

6th January 1868.

"P.S.—in addition to the objectionable practices already noted in para. 2, there is another viz., placing the elements for the Lord's Supper on a chair previous to consecration. The hidden meaning of which as also the presence of this wooden cross, which would appear a violation of the second commandment have prevented Captain Nicholl stopping to partake of this sacrament up to this present time.

(Signed) T. Nicholl, Captain R. A."

To this remonstrance Mr. Stone gave no written public reply, but preached a very strongly expressed sermon, the MS. of which he wisely objects to trust out of his own hands. In this ill-advised discourse he commented, in no measured terms, on the protest that he had received and on the Protestants ; the chief bursts of his displeasure being directed against the commandant of the detachment of the 60th Rifles, who had countenanced the idea of his men choosing their own place of worship, and against the writer of the P. S. to the address. Since the delivery of this sermon, address, or whatever it may be called, almost all the remaining few that attended the church have deserted it, except the helpless soldiery, who still march to service, whether they will or no. The only advantage in the Dum-Dum services is, that sometimes including the sermon, one service does not last over 35 minutes, which does not say much for the solemnity of it. The chancel has also been raised at an expense of some hundreds of rupees extracted out of the pockets of the public ; but the height which the communion table with its varying coloured cloths or worked crosses or high altar is going to be raised, the public is ignorant. Mr. Stone tells Captain Nicholl that his "service has always remained exactly such as Bishop Cotton knew it to be." The older residents in the station to whom this has been made known do not understand this, as it does not accord with their ideas and memories.

The raising of the chancel has caused the removal of four pews, and the new disposition of the pulpit, for it is supposed it will be ejected from the chancel as in all Ritualistic Churches, may lead to some more people being turned out of their seats. One might suppose that sitting space is being curtailed to hold exactly the number, who doing regimental duty will be forced to attend church—thus, the church will be full.—Yours faithfully, L. B.

Dum-Dum. March 4th.

POLITICAL FEELING IN NOVA SCOTIA.

(*Examiner.*)

The Dominion Parliament having adjourned, the Nova Scotian members have of course gone home, and an extra-Parliamentary utterance of a very remarkable kind has been made by a number of them in Halifax, at a very large meeting held there on the 13th inst., at which, as I see by the newspaper reports, some of the most substantial men in the city took part. There was only one resolution, which set forth that Nova Scotia was distinctly opposed to Confederation—had never consented to it, that "the Act of Union as passed and made law by the Imperial Parliament has no claim upon the loyalty of the people, obedience being a matter of coercion only, and not given with the consent of a free people ;" for all which reasons.—

This meeting hails with much satisfaction the action of the members of the Nova Scotia Legislature and House of Commons who have signified their determination to use all constitutional means to bring about a repeal of so much of the Act as refers to Nova Scotia ; and express the hope that the Legislature of this Province, immediately after assembling, will take steps to bring this subject before the Government and Parliament of Great Britain.

Here are a few of the remarks of the speakers.

Mr. R. Hart :

If the Union is now pressed upon the people there will spring up a feeling of hostility to the Canadians that will render annexation to the United States preferable.

Mr. Power, M. P. :

It is plainly your duty to agitate for repeal, and to rest satisfied with nothing else. If the citizens of Halifax do so, the people as a body will support them. If we unite there is magnanimity enough in the British Parliament and people to relieve us from a connection which is obnoxious, certain to prove injurious, and sure to end in trouble.

Mr. Jones, M.P. (a member of one of the largest and wealthiest mercantile houses in Halifax) :

When the elections were over the first act of the people's party was to call

unadorned head that serve to distinguish the Toda tribe so much from the others, and to render them so interesting to the European eye. The toga has latterly been adopted, to a certain extent by the Badagas and Kotars, as an over-covering by day and as a bed by night; and as it is generally of woollen texture amongst them, it serves also to protect them from the inclemencies of the climate.

The toga as now worn by the Todas weighs 5 pounds each.

The Todawar females are also clothed in the same simple style. The toga or mantle is the only habilliment used to conceal their naked charms, and it is so wrapped around them as to cover the entire person, from shoulder to ankle. Some of them wear a piece of calico around the pelvis, extending down to the knees, in addition to, and under the toga.

Personal habits—Both males and females as a class are very dirty and filthy in their person and habits. They appear to have an antipathy to bathing; and to make matters worse, they have a practice of anointing their bodies with ghee (melted butter) which they rub on their arms, chest, and head; and as this substance soon becomes rancid, the odour on approaching them is anything but agreeable.

Ornaments.—The women of all the tribes manifest a fondness and partiality to wearing ornaments. Their earrings are made of brass, silver, or iron, and consist of simple chased rings from 2 to 2½ inches in diameter. Necklettes, made of cowrie shells strung together, or small-linked metal chains, are also worn, as well as massive brass armlets on the right arm above the elbow, the skin underneath being protected by a band of woollen cloth or leather. Each of these armlets weighs 6 pounds. Bracelets, made of silver or iron, are worn by some on the forearm above the wrist joint. One or more copper rings, filigreed, and to which a number of charms of various devices are attached, are worn on the left arm above the elbow; and above the left wrist joint there is usually a bracelet of beads. Besides these, a massive girdle or chain of brass or iron encircles the waist. Necklaces of plaited hair or black thread, with bundles of cowrie shells and other charms suspended, are worn by many. Their children are decked out with rows of beads, silver or iron chains placed around the neck. The men also wear ornaments —small gold rings in their ears, chains of silver around their necks, rings on their fingers; and those well to do, silver wire girdles or waist chains.

Social, moral, and domestic habits.—In their habits, these hill tribes are as simple as can be. The Todawars are entirely a pastoral race, and lead a peaceful, tranquil life, chiefly employed in tending their cattle. They carry no weapon of offence or defence for protection against enemies of their own kind or wild beasts, except a cowherd's wand or staff, which is made of jungle wood generally, about 44 feet long with a large knob or head; and on their shoulders they carry a small axe, the handle of which lies against the chest, and the blade rests on the shoulder. While tending their herds, this staff is used as a support to lean upon.

On festive occasions, all the tribes freely fraternize, and participate in the feasting, dancing, and display of animal spirits by which these social gatherings are usually characterised. Old feuds or dissensions that may have existed between clans or individuals are settled by mutual compromise, and harmonious feeling and friendship are established between all parties on these occasions.

Tabacco smooking is common amongst all the tribes, and many use opium. Of late years, they thave taken to drink Arrack,* and most of their women have been debauched by Europeans, who, it is sad to observe, have introduced diseases to which these innocent tribes were at one time perfect strangers, and which, as they have no means of curing it, slowly, but no less surely, sapping their hardy on and vigorous constitutions. The effects of intemperance and disease (syphilis) combinedly are becoming more and more apparent in the shaken and decrepit appearance which at the present day these tribes generally present.

If there be one feature more than another that has contributed to invest the Todawar tribe with the great share of interest, or rather curiosity, evinced towards them at all times by Europeans, it is their practice of polyandry, which, as long as they have been known, has been maintained, and is still perpetuated, as a social system among them. Their practice is this: all brothers of one family, be they many or few, live in mixed and incestuous cohabitation with one or more wives. If there be four or five brothers, and one of them, being old enough, gets married, his wife claims all the other brothers as her husbands, and as they successively attain manhood, she consorts with them; or if the wife has one or more younger sisters, they in turn, on attaining a marriageable age, become the wives of their sister's husband or husbands, and thus in a family of several brothers, there may be, according to circumstances, only one wife for them all, or any; but, one or more, they all live under one roof, and cohabit promiscuously, just as fancy or taste inclines. Owing, however, to the great scarcity of women in this tribe, it more frequently happens that a single woman is wife to several husbands, sometimes as many as six. When any one of the brothers or husbands enters the hut, he leaves his wand and mantle at the door, and this sign of his presence within prevents the intrusion of the others. As a direct consequence of this demoralizing and revolting practice, prostitution is exceedingly common, while chastity is a rare virtue among Toda women; and the ties of marriage and consanguinity are merely nominal. In keeping with this peculiar marriage system, they adopt a method of affiliation all their own: that is, the first born child is fathered upon the eldest brother, the next born on the second, and so on throughout the series. Notwithstanding this system, the Todas, it must be confessed, exhibit much fondness and attachment towards their off-spring, more so than their practice of mixed intercourse would seem to foster. Of this, I had personal opportunities of satisfying myself when conducting vaccination amongst them. I have frequently seen the Toda mother on hearing the cries of her child exhibit marked maternal feeling and distress. There is no doubt that, anterior to the reclamation of these hills and their occupants from their original state of rude barbarism, female infanticide was practised amongst them; but this hateful crime, it is gratifying to record, has long since become extinct through the active operations of the British Government. It is unknown now, except as a traditionary fact of the past, to the truth of which the tribes themselves bear the best testimony. The system adopted in destroying infants when the practice prevailed is believed to be that of smothering the new-born child in a dish of buffalo milk.†

Internal economy or government of their communities or societies.—Among themselves a primitive kind of patriarchal government exists. All disputes and questions of right and wrong are settled either by arbitration or by a Puchayet, *i. e.*, a council of five, whose decision on all matters is considered absolute and binding. This system of adjudication of civil and other rights obtains in all parts of Southern India.

Language.—The language of the tribes on the Neilgherries is unmistakably Tamil, although what is now spoken is a mixed dialect, being a jargon of Tamil and Canarese. At first, it is difficult to understand what they say, owing to their peculiar low muttering rapid utterance and guttural expression; but if close attention be given, and they are made to speak slowly, their language becomes intelligible to any one conversant with both Canarese and Tamil.

Their pronouns and verbs appear to have been derived from the Tamil. Their language is purely oral, and is devoid of any written character or symbol.

Occupation, trades, and employments—The sole occupation of the Todawar tribe, as has already been stated, consists in tending their cattle, conducting dairy operations, and building or repairing their huts. They are indolent and slothful, and may be seen sitting listless and inactive for hours and hours together, apparently unconscious of everything around them, and seeking no companionship whatever. The wives are treated by their husbands with marked respect and attention, and, unlike most of the Indian races and natives of the East generally, are not regarded as mere household slaves; they are left at home to perform what European wives consider their legitimate share of duty, and do not even step out of doors to fetch water or wood, which, for domestic or other purposes, is brought to them by one of their husbands. The Toda women employ their leisure hours in embroidery work, which they execute in a clever off-hand, manner; others amuse themselves in singing, of which all appear very fond.

Diet.—The diet of the Todawar tribe consists of milk, curds, ghee, and the different millets and cereals grown on these hills. It is said that formerly they lived exclusively on the milk of the buffalo, with such roots, herbs, and fruits as the forests produced; but they now make use of rice, wheat, barley and other grains. They also eat the flesh of the sambre, deer, and some believe that they eat the flesh of the young buffalo; but my inquiries did not satisfy me that such was the case. The rice is boiled in the usual way. The wheat and other grains are either made into gruel or cakes and thus eaten. They also make use of milk curds and ghee as the latter largely, either mixed with food or by itself, and is occasionally with their food, perhaps once in three or four days.

Marriage rites and wedding ceremonies.—Among the Todas, marriages are contracted in a style to which, for simplicity and the absence of ceremony, it is difficult to find a parallel elsewhere. Unlike the natives of the plains, youth marriages are not in vogue amongst them; but, like more civilized people, the sexes marry only on attaining the age of puberty. The girls on these hills attain puberty as from 13 to 16 years of age, in which respect they do not differ from the low-country races. No restriction, in the matter of personal choice and taste, is placed on either sex belonging to the same tribe; but intermarriages with the other tribes are not permitted. The young folks do not at first consult their parents in the matter; but carry on a courtship which is marked by more rusticity and less innocence than is customary with us on similar occasions, and at which the parents wink, if not encourage—a behaviour on their part, we may in charity pronounce as being more venial than culpable, considering their own intense unsophistication. When the season of this indiscreet sort of wooing is over, and the rustic pair are mutually pleased with each other, the successful swain leads the blushing maiden (?) by the hand to her parents, before whom they both postrate themselves, and solicit their permission to become man and wife. Permission being granted, on the appointed day the girl is led by her parents to the homestead of her future husband, before whom she makes a graceful genuflexion, bowing her head at the same time, and he then places his foot on the fore part of her head.* If there be more brothers than one, they all do the same in turn. Thus what we would consider rather irreverent proceeding, is with them to all intents and purposes equivalent to the solemn and binding "I will" of our marriage ceremony. The placing the foot on the head is looked upon by them as a token of respect and submission, and is used on other occasions besides marriage. The bride is now asked to perform some trifling household function—perhaps to cook a meal or fetch some water—her compliance with which constitutes her mistress of the new dwelling †. At one time, the bride was taken to the nearest wood accompanied by the bride-groom and his brothers, who in turn consummated the marriage, after which a meal was prepared and partaken of by all before returning to their mund, where the girl continued to live with them in common. Friends are feasted on the day of the marriage, and a dower or pureum is paid by the bridegroom to the parents of the bride, which varies in value according to the prosperity of the bridegroom on the occasion. The dower usually averages in value from 20 to 50 rupees, and generally consists of milch buffaloes and household chattels of various descriptions. This marriage tie or nontract thus consummated, and which scarcely can be called a ceremony or rite, is not regarded as binding either on the husband or wife; for the husband may at will or caprice return his wife to her parents, while she in turn may desert him and select another whom she may prefer.

No particular ceremonies are performed when a woman becomes enciente; but, on the approach of labour, it used to be the custom at one time for a couple of the patients' female friends to accompany her to the nearest wood, rendering such assistance as they could during her confinement. In the meantime, the supposed father received intimation of the fact, and he prepared for the reception of the mother and child a temporary hut in the vicinity to which he conducted them and tended to their wants for about a month, after which the mother with her child returned to the mund and rejoined her friends; but the child was carefully concealed from friends as well as strangers for some three months. No medicine is administered either to mother or child, and her food consists of the usual cooked grains—the mother bearing the baby herself. The child is bathed occasionally in warm water. When born, the navel string of the child is either cut with a blunt knife, or broken by the hands of the female friends.

Funeral rites.—On a person dying, the corpse is laid out, dressed in new clothes, and decorated with ornaments such as the deceased possessed, and place in a bier, which is also decoed out with green boughs, twigs, and herbs, and it is thus retained in state for several days. On the day fixed for the performance of the funeral rites, the bier with the corpse is conveyed on the shoulders of four men and followed by a train of mourners, composed of the friends and relatives of the deceased of both sexes and of all ages, the greater portion of whom carry bundles of faggots, or utensils containing ghee, milk, jaggery and grain, and who chant in a doleful wailing tone an improvised requiem, the chief burden of which is the good qualities of the defunct individual. On arriving at the spot where the last offices are to be performed, the procession halts, and the bier is placed on the ground; the mourning relatives and friends now form a circle around it, and sitting down continue to wail forth their lamentations, and at the same time constantly throw handfuls of earth and grain towards the corpse. In the meanwhile, the funeral pile is being raised. When completed, the heir or nearest relative of the deceased approaches the corpse and cuts a lock or two of hair from the head, after which the body, with its decorations undisturbed, is placed upon the pile of faggots, and other faggots are added to it, and while the process of throwing earth and gran at the corpse and the wailing of the mouners are still continued, the pile is set fire to by some near kinsfolk and the conflagration briskly maintained by the addition of fresh faggots, and the process of cremation is effected as speedily as possible. As the body is being burnt, the relatives of the deceased conceal their heads with their mantles and continue to weep in audible tones. After the body is completely burnt, and the pile begins to crumble, water is thrown on it, and the fire is quenched; a search is made by the relatives among the ashes for any ornaments, pieces of bone, or hair which may have escaped destruction. These are carefully picked up, tied in an old mantle, and preserved as relics of the deceased.

After the performance of a death ceremony, the male members of the family sustaining the loss shave their head and face, and the females shorten their hair. This, however, is only done by the younger members to denote their respect for their seniors. This custom is not observed by all the tribes; some only put aside their personal ornaments for a time. During the period of mourning, visits of condolence are paid by other families to the family of the deceased, who daily continue to chant their lamentations, in which the visitors join. After some days, the grieving family migrates to another mund.

Among the Toda tribe, dead bodies are invariably subjected to cremation, and various ceremonies are afterwards performed under the notion that their deity is propitiated, and the well-being of the departed souls thereby secured in the next world. The most important of these is one at which animals are sacrified, and great concourses of the various tribes assemble. It is usually kept up annually, and consists of feasting, dancing, slaughtering animals, and other ceremonies extending over several days. At the present day, it is not such an exciting and imposing spectacle as it was formerly. On the first day, this annual funeral ceremony is commenced with dancing. Twenty to fifty men of the tribe open the ceremony by starting off into a kind of dance. They form themselves into ranks of two deep, join hands and dance round and round, holding their wands in the left hand. They begin with a steady walk shouting out ha ! hoo ! ha ! hoo ! but the pace soon quickens, the steps become more nimble, and keep time to the unvaried howling tune of ha ! hoo ! which is shouted out faster and louder. The figure of the dance commences by all merely advanciug, then crossing their feet they wheel rapidly round and fall back into files of two and two, slackening their pace into a steady walk; the step now becomes quicker, and the evolution is repeated. These successive stages are performed without variation, and in rapid alternation for a full hour or longer, during which time those who become fatigued are replaced by others. As this exciting dance is going on, food, consisting of rice and other grains, is being prepared, and, when ready, all the friends and invited guests assemble around a hut erected for the occasion by the relatives of the deceased. The men and women sit apart in separate rows, and observe an orderly decorum. The boiled rice and grain of other kinds is served out with ghee on leafy plates to each guest by two Toda men, who act as attenders, and pay particular attention to the female portion of the guests. Inside the hut, over the front door of which some obsolete and current coins are suspended, some of the near relatives of the deceased are seated, serving out rice, &c., to other guests. After the repast is over, the dancing is again resumed by some; while others, comprising the younger and more active men, proceed to where the buffaloes are penned, to make a selection of the animals intended for the sacrifice. In former times, on the death of a Toda, his entire herd was sacrificed. Men leaped into the pen with their clubs, and the animals were beaten to death at much personal risk, for the Toda buffaloes are strong and fierce, even attacking strangers on their walks if they incautiously approach too near them. The British Governmeni put a stop to this cruel practise of wholesale slaughter, and at the present day no more than one or two animals are sacrificed at this annual ceremony. The whole herd was sacrified in the superstitious belief that they were thus secured to the deceased in the next world.

Similar customs prevailed amongst the ancient Scythians, and indeed is adopted by all savage nations—the sacrifice of a favourite horse, slave, or wife, in the hope that its services would thus be secured in the next world. The Todas believe that unless this be done, the departed soul will have no peace, and will for ever haunt the place it lived in on earth.*

At theee annnal holocausts, the best and most valuable of the herd ought to be sacrificed; but the Todas, growing wise in their generation, select some of the old, barren, and useless animals for this purpose.

The fated animals are dragged by the horns into a ring or pit, which is surrounded on all sides by an embaukment, and from 30 to 40 yards in diameter; and when all the animals are secure within, the dancing is again commenced and continued for some time. This terminates the ceremony of the first day.

On the second day, the scene changes to the enclosure where the doomed animals are penned up. While a party is howling and dancing outside the enclosure, another party enters it, and with their club-like staves irritate and and torment the animals who rush about infuriated, confused, and wild in all directions, sometimes goring ther tormentors and causing accidents of a serious nature. As the animals are running about, two or three of the men adroitly seize them by the horns, spring over their backs, and cling there. The beast becoming more excited and infuriated, rush madly around the arena, while the confusion, noise, and excitement of the dancers outside reach their climax. The dance is somewhat different from that of the preceding day. The men arrange themselves in a circle around a long pole—ornamented at the top, middle, and lower end with cowrie shells, and held in its place by two men—and around this pole the dancing goes on for some time, and is followed, as on the previous day by a repsat. After the meal, the ashes of the deceased are mixed with water brought from the nearest stream, and sprinkled on the stakes which guard the entrance of the enclosure The ground in front of the enclosure is broken up, and a new cloth or mantle is spread ever it. The mourning kinsfolk and friends approach the spot with their heads and faces concealed under their mantles, pick up handfuls of the loosened earth which they throw into the enclosure three times, and the same number of times on the cloth, all the while exhibiting demonstrative grief and sorrow. After this two or three men rush into the enclosure, and drag out one by one, the fated buffaloes to the front of the newly erected hut. Here they are brought forward separately, securely held by three or four strong men, and struck a powerful blow on the head with a small axe by a kinsman of the deceased, the blow generally proving instantaneously fatal. Sometimes the mantle containing the relics of the deceased is brought to the scene of slaughter and sprinkled with the blood of the animal first killed and a requiem sung over it. The carcases of the animals are dragged to the enclosure of the pit, and their heads laid upon the cloth spread in front of it. The men prostrate themselves on these dead bodies, cry over them, and, in a piteous and rather affectionate manner, fondle, caress, and kiss the face of the animals, in which they are joined by the women, who set up a howling lament and add to the impressiveness of the scene. The Kotars and Kurumbas come in for the carcases.

The ceremony of the third and last day consist in simply setting fire to the hut. This is done by the women. The hut with the slaughtered buffaloes, the Todas firmly believe, are thus solely transferred to the spirit of the deceased in the next world.

The display and expense at these annual ceremonies vary with the means of the families by whom they are commemorated.

To be continued.

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* This implies a token of submission. Among Hindoos "when the disciple approaches his master, he prostrates himself at his feet, and the priest places his foot on his head."—Vide *Ward's History, Literature, and Religion of the Hindoos*, page 43.

† A similar custom prevails among the Negroes.

* The Todas, as a body, have never been convicted of heinous crimes of any kind. They were once given to the habit of abducting young women of their own class, but this habit has been long given up. In the event of an elopement, there was a great deal of excitement for the time, and the fair one was rather pleased than otherwise at the interest displayed in her cause. The affair generally terminated in a lot of lond talk and a feast, and a determination not to say a word about it to the (Sircar) authorities.

† I have seen a Toda swallow a large glass (claret) of raw brandy, given him by a planter, with the greatest ease, and at one draught, as if it were a glass of water.

THE ART EXHIBITION IN BOMBAY.

(Friend of India.)

The Bombay Art Exhibition, which closed on Saturday last, is not only unique in India, but is full of promise for the future of Asiatic Art. It has been visited by upwards of ten thousand people, and has more than paid its expenses. We were privileged to be present on the day devoted to the visits of native ladies, and pleasant it was to see the ladies of the leading Parsee, and in a few instances, Hindoo families of the city, intelligently examining the objects, and instructing their children. The Exhibition is primarily intended to show the results of three years' training of native students, Parsees, Hindoos, and Portuguese, but chiefly the second, in the Bombay School of Art. At the same time the English and native residents, from the Governor downwards, contributed works of Art, both Asiatic and European; so that the whole forms a collection of great attractiveness to the native, and of curious interest to the European, who may believe that we have not yet entirely killed Indian art, but are destined to develope in this, as in religious and political progress, an independent, a national and ultimately a pure system. The drawings, the modellings, the original designs and decorative ornamentation, and above all the metal work, display an extent and variety of artistic and industrial success quite unknown in Bengal and not even reached in Madras, where Dr. Hunter has done so much. There is a pair of gates for the Governor's new house at Gunnesh Khind, Poona, the execution and gilding of which would do credit to the best workmen in England. There is a series of drawings and original designs by one Juggonath Anunta which begin with an etching illustrating some idolatrous legend, made on the youth's admission to the school, and end with a painted panel for a pilaster and a study of foliage from nature. Artistic, almost creative, power is seen in the first no less than in the last, but the satisfactory feature is the extent to which the artist's individualism has been preserved, while it has been guided and elevated by culture. The grotesque appears in most of the series, but while it is monstrous in the mass, it becomes realistic in the last, where a monkey is represented as grinning in the face of a cobra which has just been seized by a mongoose. This youth's drawings are worth careful study, if only to prove that Western Art, when properly applied, may develope without altogether transforming Oriental genius. Will this prove true of political, social, and religious progress also? The portraits of Bombay celebrities, by Mr. Jensen, a Danish artist, will satisfy only a theatrical taste. The likenesses are good, but the colouring is that of a scene painter. Sir Bartle Frere and Sir Robert Napier's portraits are especially objectionable in this respect; but Mr. Jensen has caught all the finer features of Sir Charles Trevelyan's face, and has so toned down the hard lines of irritability and self-satisfaction, which so often marked the face of Mr. Massey's predecessor, and never more so than when he had do deal with a Bombay question. Mr. Jensen's florid style is better adapted for portraits of native chiefs, but as an artist he should think less of Winterhalter. The lesson to be derived by Government from this most promising exhibition is, that schools of art to be successful in India must possess a complete staff of teachers. Those entirely satisfactory results are due to the fact that, besides Mr. Kerry, its enthusiastic head, the Bombay School of Art has a staff of three English masters, each an artist, who preside over the departments of metal-working, architectural drawing and modelling. The school was to have been endowed by Mr. Rustomjee Jamsetjee Jejeebhoy, but we fear that the capital has been sacrificed with much else that was good and noble in Bombay, and that the whole support of the school will fall on the State. The students pay small fees, and the experiment has thus far been so very hopeful, that we trust it will not be allowed to cease for want of adequate support.

The *Star*, referring to the report that the Egyptian troops are pushing forward into Abyssinia in spite of our remonstrances, says it is hard to believe that the Pasha—who is, after all, only the Lieutenant of the Sultan—would attempt to bend the British Government in a matter of high policy. That the Pasha is ambitious enough to desire to establish himself in the rich and cool mountain territory there can be little doubt; that France alarmed by the scale of our preparations, may be secretly instigating the movement is possible; but that any such action on the part of our Mahomedan and slave-trading ally will be fatal to us is clear enough. The moment the Egyptians touch Abyssinian soil the war becomes one of religion; and we, entangled in the meshes of our policy of inconsiderate haste to take up arms, shall find ourselves partially fighting the battles of the Koran against the Bible. If there is any value in diplomacy at all, it ought to put a summary stop to this movement of the Pasha. There is nothing short of ordering the fleet to Alexandria which ought not to be done to stop the Egyptian game; indeed, the fleet at Alexandria may be necessary, if we would not have the vast merchant fleet on the Red Sea doubled and our expedition become a war of years and untold magnitude.

* An analogous custom obtains at the present day in China, and for aught we know, might have existed from time immemorial. When a person dies, be he wealthy or otherwise, his household goods, comprising it may be, the most gorgeous silk apparel, trinkets, and ornaments of great value, are placed with the corpse in the coffin and thus interred, so that the cemeteries and sepulchres form literally mines of untold treasure. It is a fact that not an insignificant part of the valuable booty captured by the French and English in the late expedition (1861) to North China was obtained by desecrating the Mausolei and burial-places of the country.

BANKS.

COMPTOIR D'ESCOMPTE DE PARIS.

(Incorporated by National Decree of 7th and 8th March 1848 and by Imperial Decree of 25th July 1854.)

Recognised by the International Convention of 30th April 1862 and by Act No. [illegible] of the Legislative Council of India and by amended Act of 1865.

SUBSCRIBED CAPITAL £3,200,000.
PAID UP CAPITAL £2,400,000.
BEING CALLED UP £800,000.
RESERVE FUND £800,000.
HEAD OFFICE—Paris.
AGENCIES AT
Bombay, London, Calcutta, Shanghai, Bourbon, Saigon.
SUB-AGENCY.—Yokohama.
CORRESPONDENTS.
Madras, Pondichery, Singapore, Java, Mauritius, Egypt.
London Bankers.
THE UNION BANK OF LONDON and MESSRS. C. J. HAMBRO AND SON.

The Bank grants Drafts and Letters of Credit and purchases and collects Bills, on the above places and on all the Principal Cities and Towns on the continent of Europe.

CURRENT ACCOUNTS.

These will be made up to the 30th June and 31st of December in each year, and if the balance shall not at any time during the half year have been below Rs. 1,000, interest at the rate of 2 per cent. per annum will be allowed on the minimum monthly balances. No interest will be allowed above one lac.

Deposits for fixed periods are received at interest, particulars of which may be obtained at the bank as also any information as to rules of business, &c.

DISCOUNTS, LOANS, &c.

The Bank discounts, approved Local Bills, grants Loans on Government Paper, Bullion, Bank Stock, and approved Shares and other Securities.

All Remittances to be endorsed "Pay Comptoir d'Escompte de Paris, or order." OTTO MELLER,
Manager.

9, Rampart Row, Bombay, 24th October 1867.

THE AGRA BANK (LIMITED.)

Capital £1,000,000 (one Million Sterling) in 100,000 Shares of £10 each.

Head Office.—NICHOLAS LANE, LOMBARD STREET, LONDON, E.C.

London Bankers.—MESSRS. GLYN, MILLS, CURRIE, & CO.

The Bombay Manager grants Bills of Exchange at the following rates on London 4 months sight at 1/11 5-8 per Rupee.

3	do.	1/11¾ "
2	do.	1/11 3/8 "
1	do.	1/11 5/16 "
On demand		1/11 "
On Scotland		1/11¼ "

No drafts at six months sight are granted for sums under £50 and sums under £20 are only drawn for on demand.

Interest.

On Deposits repayable on demand will be credited half yearly (on 30th June and 31st December) at the rate of 2 per cent. per annum on the minimum monthly balance not exceeding Rs. 1,00,000 upon all accounts the balances of which have not during the six months fallen below Rs. 1,000; when such has been the case, no interest will be allowed.

On Fixed Deposits subject to 3 months Notice of withdrawal

Do.	6	do. 3 per cent. per ann.
Do.	12	do. 5

The Bank takes charge of Government Paper and other Securities for constituents without charge.

All Drafts or Hoondies forwarded for realisation should be made payable to the Agra Bank, Limited or order.

Hours of business 10 to 3, Saturday 10 to 1.

Bombay, 25th March, 1868. EDWARD MORRISS, Manager.

THE DELHI AND LONDON BANK (LIMITED).—ESTABLISHED in India 1844.

Capital *One Million Sterling*, in 40,000 Shares, of £50 each.—Paid up Capital £337,325.

HEAD OFFICE, LONDON—J. C. FARRY, Esq., General Manager.

BRANCHES—Calcutta, Bombay, Delhi, Lahore, Allahabad, Mussoorie, Lucknow, and Jubbulpore.

London Bankers—Union Bank of London.

EXCHANGE.

6 months' sight	...	at 1s. 11 5/8d. per Rupee.
4 do.	...	at 1s. 11¾d. "
3 do.	...	at 1s. 11 7/16d. "
2 do.	...	at 1s. 11 3/8d. "
1 do.	...	at 1s. 11 5/16d. "
On demand	...	at 1s. 11¼d. "
On Scotland and Ireland	...	at 1s. 11 3/8d. "

Circular Notes payable at the principal Towns throughout Europe ... at 1s. 11 1/8d. "

No Drafts at four months' sight are granted for sums under £50 Sums under £20 are only drawn for on demand.

CURRENT ACCOUNTS

are made up to the 30th June and 31st of December in each year, and if the balance has not any time during the half year been below Rs. 1,000, Interest at the rate of 2 per cent. per annum is allowed on the minimum monthly balances. No interest is allowed on sums above one lac.

FIXED DEPOSITS.

Subject to 3 months' notice of withdrawal 3 per cent. per annum.
6 ditto 4 do.
12 ditto 6 do.

Any further information as to Rules of Business, &c., may be had on application to the Manager.

Remittances to be endorsed thus:—"Pay to the Delhi and London Bank, Limited, or order."

Hours of Business—10 to 3: Saturdays, 10 to 1.

G. W. BOOKER, Manager,
Delhi and London Bank, Limited.

Bombay, 23rd March, 1868

CHARTERED BANK OF INDIA, AUSTRALIA, AND CHINA.

HEAD OFFICE—HAUTEVILLE HOUSE, BREADNEEDLE STREET, LONDON.

INCORPORATED BY ROYAL CHARTER.

PAID-UP CAPITAL—£800,000.

Branches and Agencies—Bombay, Kurrachee, Calcutta, Rangoon Singapore, Batavia, Hongkong, Shanghai, and Hankow, and Akyab

BOMBAY AGENCY.
EXCHANGE.

The Bank's Agency in Bombay grants Bills of Exchange on the CITY BANK, London, at the following rates, viz:—

6 months' sight (on City Bank) at	1s. 11¾d.	per Rupee.
4 do.	... 1s. 11 15/16d.	"
3 do.	... 1s. 11¾d.	"
2 do.	... 1s. 11 7/16d.	"
1 do.	... 1s. 11 3/16d.	"
On Demand (Head Office)	... 1s. 11½d.	"

INTEREST.

On Deposits repayable on demand will be Credited half yearly (on 30th June and 31st December) at the rate of 2 per cent. on minimum monthly Balances, up to one lac of Rupees; in the case of all accounts the balances of which have not, during the six months fallen below Rs. 1,000; when such has been the case, no interest will be allowed. And on fixed deposits as follows:—

Repayable in one sum, at 3 months' notice, 3 per cent.

Do.	6	do. 4 "
Do.	12	do. 5 "

REMITTANCES.

The Bank's Agency realises Drafts or Hoondies on the Presidency for remittance to Europe in the Bank's Bills on London without charge.

All Drafts or Hoondies forwarded for realisation, to be made payable to the "Chartered Bank of India, Australia, and China, or order." When a remittance is to be made to a lady her Christian name must be given.

COMMISSIONS.

On the sale or purchase of Government Paper, Bank Stock, and other Securities, ½ percent.

The Bank receives Government and other Securities for safe custody free of charge, the Interest or Dividends thereon being credited to account, or remitted home in the Bank's Bills.

On Interest or Dividends, or proceeds of Securities by sale, ½ per cent. commission charged if the amounts be paid in India if remitted home by the Bank, no charge.

On delivering up Securities deposited for safe custody, ½ per cent.

Office hours 10 A. M. to 4 P. M. Saturdays 10 A. M. to 1 P. M.

Bombay, 24th March, 1868. JAMES DOUGLAS, Agent.

CHARTERED MERCANTILE BANK OF INDIA, LONDON, AND CHINA.

EXCHANGE.

The Bank grants Drafts on London, Scotland, and Ireland, Circular Notes negotiable in Egypt, Syria, and the principal Towns of Europe at the following current rates of Exchange:—

On London, at 6 ms' sight above		£60	1s. 11¾d. per Rupee
"	4	do.	..... 1s. 11 3/8d. "
"	3	do.	..... 1s. 11 9/16d. "
"	2	do.	..... 1s. 11¾d. "
"	1	do.	..... 1s. 11 7/16d. "
		On demand	..... 1s. 11 3/8d. "
On Scotland		do.	...
On Ireland		do.	...
Circular Notes for the use of Travellers on the Continent and to Europe Overland at 1 day's sight.			1s. 11 5/16d. "

The Bank purchases Bills and grants Drafts payable in Calcutta, Madras, Ceylon, Hongkong, Shanghai, Singapore, Penang, Mauritius and Yokohama.

The Bank also draws on the Branches of the Bank of New South Wales.

INTEREST.

On Deposit accounts payable on demand will be credited half yearly, on 30th June and 31st December, at the rate of two per cent. per annum on the minimum, monthly balances should same not have fallen during the half year below Rs. 1,000. Where balances have fallen below Rs. 1,000 no interest will be allowed.

ON FIXED DEPOSITS.

12 months	...	...	...	6 per cent.
6	do.	...	...	5 "
3	do.	...	...	4 "

COMMISSION.

The Bank takes charge of Government Securities, Shares in Banks and other Companies, without charge, and realizes interests and Dividends thereon on the following terms:—

If to be remitted in Bank's Drafts, without charge.

If to be paid in India, a Commission will be charged of a ½ per cent.

On returning Government Paper or Share Certificates out of safe custody, or when sold on paying the proceeds of such sale in India, a commission will be charged of ½ per cent. But if proceeds are remitted on the Bank's Drafts, without charge.

Commission charged on purchase and sale of Government Securities ¼ per cent.

All Letters should be addressed and Hoondees made payable to the Agent, Chartered Mercantile Bank.

Bombay, 24th March 1868.

FOR SALE.

FOR SALE.—A Collection of useful Sentences, &c., in ENGLISH and ARABIC; the whole in Roman Characters. By Bomanji Dosabhai, Mocashee. Author of "Remarks on Governments," &c. Price Rs. 2.
OHESSON & WOODHALL.
No. 10 Hummum Street.

FOR SALE.—Two Locomotives, one manufactured at the Atlas Works, Manchester, and the other by Neilson, of Glasgow. Also duplicate Machinery for the same.
For further particulars apply to W. NICOL & Co.
Bombay, 12th February, 1868.

RED BOOT MART.—Just unpacked, the following CONSIGNMENT of GOODS, consisting of:—

Gent's Calf Walking Boots, extra stout.
Do. Enamel do. do.
Do. do. Jack Boots.
Do. Calf Wellington's, spur boxes.
Do. Patent Dress do. do.
29th Feb. 1868. R. PARTRIDGE.

THE "TOMAHAWK."

A SATURDAY JOURNAL OF SATIRE. *(Illustrated.)*

THE undersigned have been requested to act as Agents for the above paper for Western India, and will receive advance subscriptions to and supply it from the first issue of November next. Back numbers will also be ordered for those wishing to be supplied with them.

Rate of Subscription in Bombay.....Rs. 10½ a year.
" to Outstations residents,, 14½ "

☞ Sample numbers can be seen at our rooms.
CHESSON & WOODHALL.
Bombay, 12th Oct., 1867

KINLOCH AND ALLAN IRON MERCHANTS, Marine Street.

Galvanized Corrugated Iron 20, 22, and 24 gauge.
" Ridging and Fittings.
Bar, Plate, Sheet and Hoop Iron.
Cast and Blister Steel.
Cast and Wrought Iron Pipes.
Lead Pipes.
Sheet Lead.
Zinc Sheets.
Rivets, Bolts, and Nuts.
Nails, Oils, Paints, Rope.
India Rubber Sheet.
Ornamental Cast Iron Railing.
Steam Crane to lift 5 tons.
Steam Gauges and Gauge Glasses.
Lambert's Bib and Stop Cocks.
Hardware.
Estimates given for all classes of Iron Work.
Bombay, 10th January, 1868.

LIFE ASSURANCE.

POLICIES INDISPUTABLE—NOT LIABLE TO FORFEITURE.

THE EUROPEAN ASSURANCE SOCIETY is prepared to grant Policies as above, at ordinary and moderate rates of Premium, on approved Lives.

Forms of Proposal and every information to be had at the Society's Offices.

J. L. NAPIER HAY,
Secretary in India.
Elphinstone Circle, Bombay, 6th February 1868.

FOR SALE.

FOR SALE STEAM ENGINES, both Portable and Horizontal, of from 7 to 40 Horse-power, Apply to RITCHIE, STEUART & Co.

FOR SALE, very best and fresh YORK HAMS and CHEESES, and four tierces very best new, this year's, IRISH BEEF—all from London. Apply to CURSETJEE MUNCHERJEE, Dubash.
Apollo Street, Bombay, 23rd March 1868.

FOR SALE, at the Office of this Paper—Price Rs. 4—Rules relating to the winding up of Joint Stock Companies, made by the High Court of Judicature at Fort [illegible], pursuant to Section 189 of the Indian Companies' Act 1866.

FOR SALE, a high caste Bay Arab HORSE. Height 14-2½. Age 5 years. Weight carrier. Also a four-wheeled DOG CART, with HOOD, and HORSE, and set of single HARNESS—owner going home. Apply to ALI ABDOOLAH, Byculla Commission Stables.

FOR SALE, at the shop of the undersigned, Consignments of the PORTLAND and ROMAN CEMENT and CORRUGATED IRON SHEETS of sizes, and KEROSINE OIL, lately imported from London. Apply to EBRAHIM ABDOOL CURRIM, Ship Chandler, No. 7 Apollo Street.
Bombay, 26th February 1868.

FOR SALE.—Just arrived by Overland Mail and per "CORONA"
Salted Beef in Tierces and Barrel.
Do. Pork do. do. do.
Preserved Assorted Meat.
Egyptian Flour in Barrel.
Apply to the undersigned.
DADABHOY RUTTONJEE & Co.
Nesbit Lane, Fort.

FOR SALE.—TEA, TEA, TEA.—JUST arrived per "JOHN BRIGHT," from China. The best Tea ever imported to Bombay, each kind in small boxes.
Extra fine Pekoe Congou.
Extra finest Breakfast Congou.
Extra finest Breakfast Souchong.—Worth Trial.
Apply to DADABHOY RUTTONJEE & Co., Nesbit Lane, Fort.

BY recent Overland Steamer, a large selection of—
REAL MEERSCHAUM PIPES, of the best manufacture,
PLAIN AND SILVER MOUNTED,
MEERSCHAUM CIGAR HOLDERS,
BRIAR WOOD PIPES,
and a variety of Smokers' Requisites.
TREACHER & Co. (Limited).

FOR OVERLAND PASSENGERS.—A large selection of—
CARPET BAGS,
COURIER BAGS,
LADIES' DRESSING BAGS,
GENTLEMEN'S DRESSING BAGS,
LADIES' HAND BAGS,
CANVAS CLOTHES BAGS,
OVERLAND TRUNKS,
PURSES AND POCKET BOOKS,
RAILWAY RUGS AND STRAPS,
&c., &c., &c.
TREACHER &